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PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

(With a Preface from Dr. T. G. BAILEY)

BY

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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore. }

13th December, 1933.

BANARSI DAS JAIN.

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॥ श्रीवीतरागाय नमः ।

PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

Introduction¹.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."² This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.³ The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.⁴ Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

(1) For general history of Indo-Aryan speech in India, see J. Bloch: **La Formation de la Langue Marathi** §§ 1—26.

(2) Hobson Jobson: s. v. "Punjaab".

(3) L. S. I. IX¹ p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": **Indian Antiquary** 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Māj̥h area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there¹. This has not given rise to any great native literature.²

§3. **Literature**³. The Ādi-Granth is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the Granth, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX¹ p. 609:

2. Pt. Sardhā Rām, the writer of the famous books "**Sikkhā dē Rāj di Vitheā**" and "**Panjābī Bāt-Cīt**" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays." London, 1877.

(ii) H. T. Thornton. "Vernacular Literature and Folklore of the Panjāb." J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 vols. Oxford 1909.

(iv) R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX¹ pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum." London 1893.

(ix) J. F. Blumhardt: "Catalogue of the Library of the India Office", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhī Books. London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brājaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koīl kū**" (Mufid-i-Am Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hir Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his *Hir* (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**"
Calcutta 1911, p. 387.

Yazīd, written by Muqbil' about 200 years ago. Older than Muqbil is Bābā Farīd². His couplets are in a form of Lahndī, but those found in the *Ādi Granth* under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. **The general position of Panjābī** among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX' pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) *Gulzār or Isrār-i-Farīdī*. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l'** but a few miles away from Lahore the distinction is very prominent.*

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l.ʌor, lu.ʌri, k.ʌni. rāi].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. Rām, rōṭṭī, Rānō, become Rhām [r.ʌ:m], rhōṭṭī [r.ʌt'i], Rhānō [r.ʌnō] in Mājhi.*

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. dhiḍḍ, bhābbī, but Wazirābādī dhiḍḍh [t̪.ɪḍ̪̪̪], bhābbhi [p̪.āb̪̪̪i].*

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī*. Ludh. pūṛī, kacaṛī but WP, Lah. pūṛī, kacaṛī.

(1) Sir George's argument that **Dulhan Darpaṇ**, written in the purest form of the Mājhi, does not contain a single cerebral **ḷ** from cover to cover" (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **ḷ**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "Panjābī Manual", and "Panjābī Phonetic Reader".

(3) Personal observation for Lahore; Bailey's Panjābī Manual for Wazirābād.

(4) Panjābī Phonetic Reader p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI. groups **tr dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt, sūt, tinn, chiddā, nīd**; Mājhi **puttar, sūtar, trai, chidrā, nīndar**.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often **karīgā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiānī.

(xii) **-gā** is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k.ər**], but with a longer and opener vowel at Lahore. In Poṭhowāri it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwāi.

(xvi) L.S.I. IX' p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. **tinn** (3)', **geārā** (11)' **caubī** (24) **pacci** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but Majhī **traī**, **yāhrā**, **cahvī** **panjhī**, **uṇ**, **bhaṇṇā**, **gāhl**, **māhlā**, **litā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see **Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālērkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pī, functions similar to those of **stress-accent** in explaining certain Pkt. forms¹, while Sir George Grierson² and Prof. Jacobi³ assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it⁴. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch⁵ have been discussed at length by Turner⁶. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress¹ had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r > a, i, u, ri;$ ($ī > ili$); $ai > ē$; $au > ō$, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.² Even in Apabh-

(1) To be modified according to the statement about the readjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson; JAOS, Vol. 31 p. 232.

raṃṣa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become **h**, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

a > a : **agg** (agnī-); **aṭṭh** (aṣṭáu); **sapp** (sarpá-); **cand**, WP **cann** (candrá-); **karnā** (károti); **gadhā** (gardabhá-)

ā > ā : **āṇḍā** (āṇḍá-), **āddā** (ādrá), **kānnā** (kāṇḍa-), **dākh** (drākṣā), **kānā** (kāpá-), **namānā** (nirmāna-), WP **nanān** (nānāndā).

i > i : **ikkh** (ikṣú-), **innhan** (indhana-), **pinn** (pīṇḍa-), **sikkh** (śikṣā).

ī > ī : **līkh** (līkṣā), **jī** (jīvā-), **pīrhā** (pīṭha-), **pīr** (pīdā), **bīhī** (vīthikā), WP **hīh** (īṣā).

u > u : **muṭṭh** (muṣṭī-), **russanā** (ruṣyati), **pur** (puṭa-), **putt** (putrá), **kukkh** (kukṣi-).

ū > ū : **ūnā** (ūnā-), **jūā** (dyūṭā), **mūt** (mūṭra-), **sūī** (sūci-), **gūṛhā** (gūḍhā).

ē > ē : **khēt** (kṣētra-), **bhēḍ** (bhēḍra-), **ēluā** (ēluka-).

ō > ō : **ōḍ** (ōḍra-), **cōr** (cōrā-), **kōṭṭhā** (kōṣṭha-).

ai > ē : **ēkkā** (aikya), **cēt** (caitra-).

au > ō : **pōttā** (pāuṭra-), **gōrā** (gaurā), **dōhtā** (dauhitra-).

No example has survived in Panjābī containing the PI vowel **ṛ**.

(1) The accent mark on PI words represents the musical accent and not the stress.

Vowels in closed Syllables. ¹

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.² Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in **Phonetics**.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,¹ although, in Gujarāṭi Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

Examples:—

a : satt (saptá), hatth (hásta-), kamm (kárma-) dand (dánta-), sadd (śábda-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvā), kāṭh (kāṣṭha-).

i : sinj^anā (sinčāti), cittā (citrā), mitt (mitrá-).

ī : likh (likṣā).

u : suṭṭā (suptá-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra), cūnnā (cūrṇa-).

ē : nētti (nētrī), jēṭṭhā (jyēṣṭha-), khēṭ (kṣētra-).

ō : koṭṭhā (kōṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.² etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : **ākkā** (aikya-), **cet** (caitra-)

au : **pōttā** (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāḡaru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have **r** as the first member of the consonant-group that comes after the long vowel.

§22. **ā > a** : **allā** (*ārdla-), **baddal** (vārdala-), **mangnā** (mārgati) but **māg f.** 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. **magar** 'after' (mārga + ra-?), **magghar** (mārgasira-), **kattak** WP **kattā**, **kattō** (kārttika-) **māihgā** (mahārga), **baḍḍhī** 'bribe' is from *vārdhika-, **paṭṭhā** 'muscle' if connected with a **vṛddhi** form of **prsthā**; **apnā** (ātmanah) must be a loan from H. cf. WP **āpnā**. **Phaggan** (from phālguna-, and not from phālganā-), **amb** (āmra-, the form aumra-, also, is found in the kōśas). **bajjanā** (vādyate) may have come from an analogical form ***vadyatē**, cf. **nadati**: **nadyatē**, **āṭṭā**, Mul. **attā** (Pkt. ***atṭa**-) may be a loan from H. if it is derived from a PI word beginning with short **a** followed by a group **r** + consonant. cf. Pers. **ārd**.

§23. **ī > i** : **tikkhā** (tikṣṇa-) is rather difficult to explain. No PI word containing **ī** + **r** + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. **ū > u** : **unn** (ūrṇā), **kūddnā** (kūrdati), **kucc** (kūrcā-) **dubb** (dūrvā), **muḍḍh** (mūrdhā), **tunnā** (tūrṇa-), WP **kummā** (kūrmā), WP **Pujjā** (pūryate), WP **punnā** (pūrṇā), **punneś**

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in **Vārā Bhāi Gurdās VI**, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are sunnā (śūnyā-, also śunya-) **rukkhā** (rūkṣā also rukṣa-), mull (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāssā, cūnnā, ḍāḍḍhā, gājjar and mājnā or mānjnā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargarī), sāg, sāngā (śāṅkū-), lāṭṭhī but also laṭṭh (*laṭṭhi cf. yaṣṭī-), bāṭ 'road,' but battī 'wick,' baṭṭī 'stone' (vartī- or vārtma), bāg (valgā), hāṭṭhī (hastī-), khāj (kharju-).

i > ī: rīṭṭhā (ariṣṭa-), nīd, WP nīndar (nidrā), majjīṭh (mañjiṣṭhā), jībḥ Poṭh. jibbh (jihvā), kittā, (kṛtā- by analogy with suttā etc.), gīṭṭhī (agniṣṭhā cf. āṅgāra-)

u > ū: āncā, WP uccā (ucca-), pūch, WP pucch (púccha-), ūṭh, WP uṭṭh (uṣṭra-), kūhl (kulyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); jūṭh, jhūṭh (juṣṭa-) both these words, seem to be loans from H, the idea of jūṭh is rather religious, and for jhūṭh the regular word in WP is kūṛ.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj **pakkā**, H. *id.*, Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

inh (āsru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj^arā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miṣa. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.¹ Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakka (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bikā, bākkā. Panj. bākk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: *maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlīkā), riṇḍī (āranda-). In gin^anā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;² e.g. kukkīr f., chōhir f. hēkil f. (hēkul m. boar), randīn f., vōhir 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.³

§ 27. a did not change to i under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahim > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII ² p. 250.

(3) L. S. I. IX ² p. 33.

§28. $a > u$: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, $a > u$ was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of a to i .

ungal (aṅgūli-) Guj. **āgaḷ**; **cunj** (cañcu-) H. cōc but Guj. **cāc**; **ungarnā** (aṅkura-), **sungarṇā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. maṃsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjali- on the analogy of aṅguli- $>$ **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. **omjaḷ**, **vaṃjaḷ**), **khuddō** (kanduka-?), **pur** beside **pār** 'upon' (upari, *uppari $>$ Paj. **uppar**).

This change is specially frequent in Bengālī, and Oṛiā.¹ In Lahndī and Kashmīrī dissyllabic words often take u in the second syllable due to the influence of the final Apabh. u . Thus Nom. Sing. **kukkur**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkar**, **chōhar**, **raṇḍaṇ**.²

§29. $a > ē$: Due to a following h under definite conditions. See § 75.

$a > ē$: **bāl** (valli-), **chēj** or **sēj** (śayyā) go back to Pkt. **vēlla**- and **sēj jā** (Pisch. §107). **sēllā** 'spear' (śalya-), **chēj jā**: H. **chajjā** is a recent example; for **chē** 'six' see § 27.

§30. $a > aī$: (i) Due to a following h under definite conditions. See §§ 70-71.

(ii) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-); **baingan**, H. **id.** (vaṅgana-); **painti**, H. **pāitīs** (Pkt. paṇatīsa), **sainti** H. **sāitīs** (Pkt. sattatīsa-); **pāihaṭ**, H. **pāisaṭh** (Pkt. paṇasatṭhi); H. **pāitālīs**, **sāitālīs**, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **sainti**, **santālī** is perhaps due to analogy of **painti**, **pantālī**. WP **painc** but EP **panc**, H. **id.** 'arbitrator'; WP **saincā** but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII¹ p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kainc'nī* but EP *kanc'nī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *ə*.

§32. *a* > *au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a* > *ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*compa*-), EP *baunsī*, *bansī* beside *bainsī* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i* > *u*: This again is due to umlaut, i. e., the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccaṇnā* beside WP *niccarnā* (**niccurnā*, intransitive of *naeḍṛnā* < *niścōtati*). *sungh-nā* (*śiṅghati*) comes perhaps from **śṛṅkhati* cf. Wackern §146.

§34. *i* > *e*: Due to a following *h* under certain conditions. See §76.

i > *ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kessū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: **śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīt*.

§35. **i > ā**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Panjābi** two examples have survived which are, also, shared by other IAVs.

As to **khēlnā, khēḍnā (krīḍati)**, it is probable that there were two separate roots $\sqrt{\text{krīḍ}}$ and $\sqrt{\text{khēl}}$ in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahērā (vibhṛtaka-). Pischel §115 quotes **bahēṭaka** as found in **Vaijayanṭi** 59, and **vahēḍaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhēlaē** points to **vibhēḍakakḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **uppaṛnā (utpatati)**. In **maulnā** 'to blossom' the change goes back to Pkt. (**mukula-** > **maṭṭila-** Pisch. §123) where it is regular. cf. Pkt. **maṭṭi-** < **mṛdu**.

§37. **u > i**: **siṭnā, seḍnā (svarṇa-: suvārṇa-: *sivārṇa-)**.

§38. **ū > ȳ**: Like **i > ā**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā (pundra: paundra-)**, **pōkkhar (pūškara-pauškara-)**, **pōl (pūlya- *paulya-)**. **mōtthā (mustā: *mauṣṭa-)**, **kōṛh (kuṣṭha-: *kauṣṭha-, cf. Pa. kōṭha)**, **mōklā (J. Skt. mutkala-: *mautkala-)**, **ṭhōhlū, Mul. ṭhōhl (sthū'ā-: sthaulya-)**. **pōtthā (pustaka-: *paustaka-)** really comes from Pehl. **pušt** 'skin' connected with PI **prṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ā > ī**: as in **rīn** beside **rān (raṇu-)**.

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, devam, tasmin, kurvan, bharēt, etc., became in Pāli devā, devā, devā, devaṃ, tassim, kuvvaṃ, bhare etc., respectively. The Pkt. forms parisā (pariṣat), maṇaṃ (manaḥ) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vēdic, e.g. RV yātrā, tātrā, ātrā, kūttrā are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. ghar, phal, Guj. Mar. ghar, phal, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *māliū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhi.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's **Indo-Iranian Phonology**. (§ 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in **anusvāra** preceded by a short vowel only. In Apabh. the long vowels were shortened and the **anusvāra** was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāñca	pameca	pameca	panj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	mudḍh
(<i>Bhavisatta. 167, 4</i>)				
	ātmā	appā [Panj Pkt. *āppā]	---	āp
	lajjā	lajjā	lajja	lajj
	jāṅghā	jaṅghā	jaṅgha (<i>Bh. 77, 2</i>)	jaṅgh
Pkt. -i	upari	uvari ef. AMg. uppim	---	uppar
Pkt. -ī	agnīḥ kukṣīḥ bhagini	aggī ef. [kuechī bhainī]	aggrī [kuechi] vahiṇī (<i>Bh. 309, 4</i>)	agg kukkh bhain
Pkt. -u	ikṣūḥ	*ikkhū, ef. uechū	---	ikkh
Pkt. -ū	vidyut śvaśrūḥ	vijjū sassū	vijju sassu	bijj sass
Pkt. -ē	krōḍē pārśvé	kōḍē passē (Panj. Pkt. *pāssē)	---	kōl pās
Pkt. -ō	putrāḥ bālāḥ	puttō bālō	puttu bālu	putt bāl
Pkt. -aṃ	phālam	phalaṃ	phalā	phal
Pkt. -iṃ	ākṣi	[acchīṃ]	[acchi] (<i>Bh.</i>)	akkh
Pkt. -uṃ	āśru	aṃsum	---	injh, WF anjh.

§50. From the pronouns of the first and second persons plural, *asmā*, **tuṣmē*, we should expect Panj. **as[s]*, **tus[s]* through **assē*, **tussē*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, **tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through **assā*, **tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā* *nē*, *ásā* *dā*, *túsā* *nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *tusā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *ḍā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

Vowels in non-final (unaccented) syllables.

§51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

a: *gūtthā*, (*angūṣṭha-*); *nhērā*, WP *hanērā* also (* *andha-kara-*); *riṭṭhā* WP *haritṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaec* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha+māna-*); *nāj*, *anāj* (*annāḍya-*); *gahā*, *agahā* (*āgra + ?*); *hun* (*adhunā*).

The dropping of **a-** in **asā** has already been spoken of. **maus amāvāsyā**) may be a loan, or **-m-** has been preserved through the loss of **a-** before the change **-m->-(ṽ)**. **dhauncā** (ardha-pañcama-) is a loan because of **-ñc->nc**.

§52. **ā**: **Hāṛh** (**Aṣāḍha**-. The Ḍōgrī pronunciation of this word is peculiar, something like **ahār** [ʔa:ɾ]. WP **akhāp** (**ākhyāna**-. More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (**ārām**); **bāj**, **abāj** (**āvāz**); **sān**, **asān**, (**āsān**) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj**, **alāj** (**ʿilāj**); **nām**, **anām** (**inʿām**) etc.

i: **amān**, vul. **mān** (Pers. **īmān**); **asāi**, vul. **sāi** (Pers. **ʿisā+i**).

§54. **u**: **utahā** or **tahā** (**ut+?**); **utārṇā**, **Poādhī tārnā**, **atārṇā** (**uttārayati**); **uṭhaunā**, **Poā. ṭhaunā. aṭhaunā** (**utthāpayati**). In **baṭṇā**, WP **vaṭṇā** (**udvartana**-) the loss of **u** must have taken place before the shift of accent. cf. **H. úḭṭan**. Similar may be the case with **bakkhar** (**upaskara**-), **baihnā** (**upaviṣṭi**) and **baṭṭhā** (**upaviṣṭa**-).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arind** (**ēraṇḍa**-), **geārā** (**ēkādaśa** cf. **H. igyārah**, **Guj. agyār**), **kattī** (**ēkatrimśat**). Similarly the words for **41**, **51**, **61**, **71**, **81**, **91**, **101** are pronounced without and sometimes with the neutral vowel. Other compounds of **ēka**, also, lose the **ē-**, e.g., **kaṭṭhā**- (**ekasthā**), **kallā** (**Pkt. ekkalla**-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change **u > a** takes place if the next syllable contains **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **u**:

§57. **a**: **takhān** (**takṣāṇa**-), **phalāh** (**palāśā**),

ā: **jamāi** (jāmātṛka-) where -m- is of secondary origin; WP **bhaṇēṣ** (bhāginēya). In Pers. loanwords *e.g.* **bajār** (bāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

basāh, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣputra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

ī: **narōā** (nīrōga-), **lalārī** (līla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **dakān** (Pers. dukān).

ū: **tulāi** (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

peārā (priyakāra-), **seāl** (śītakāla-), **keārā** (kēdāra-), **beāh** (vivāha-), **dehārā** (divasa- cf. Mar. dīs), **tehāeā** (*trṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghṛtā-), **pēo** WP. **piū** (pitā).

§61. (ii) ū, ō followed by a syllable containing u, ū or o become a.

dāmūhi (Panj. dō+mūh+i); **dasūtti** (Panj. dō+sūt +i); **kaputt** (kuputra-), **kasūttā** (*kusūtra-) **cakōr** (Paj. cu + kōr standing perhaps for kōn < kōṇa-); **cakhūnjā** (Paj. cu + khūnjā); **kabōl** (Paj. ku + bōl).

§62. (iii) ū, ō followed by a syllable containing ā, ī, ē become u.

kuḍhabā (Panj. ku + ḍhab +ā); **dutahi** (Paj. dō + taih +i); **dutārā** (Panj. dō + tār + ā); **cuphērā** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāū), **nukīlā** (Pers. nōkīla), **kuhārā** etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: **chuṭāi**, **níkkā**: WP **na'kérā**, **pīlā** 'yellow': **paláttan** 'yellowness' **kāuṛā**: **kuṛáttan**; **bíkkhar**: **bakhér**, **nígghar**: **naghār**, **jím**: **jamā**, **sím**: **samā**, **bij**: **bajā**, **tól**: **tulā**, **khēhl**: **khalhā** etc.

§64. **Post-accentual**.—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) **kāṅgan** (kaṅkana-), **cānnan** (candana-), **kájjal** (kajjala-), **kápp^arā** (karpata-), **cíbbhar** (cirbhata-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirā-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **māllan** (mālinī), **bānaj** (vaṇijya-); WP **pábban** (padinini), **mírac**, WP **márac** (marica-* maricya-) **úggarnā** (udgurati), **kúṛam** (kuṭumba-), **kúkkar** (kukkuṭā), **lākkar** (lakuṭa- : *lakuṭa-), **súrág** (suruṅgā), **phággan** (phālguna-), **gúggal** (gūlgalk), **úngal** (aṅgūli-), **kānganī** (kaṅgunī), **takk^alā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **hāhldī** (haridrā), **dhárti** (dhāritri); **bíjli** (vidyut), **pásli** but also **pásslī** (pārśu-).

§66. Of dissyllabic words whose scheme is $\underline{\quad} \sim$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\quad} \sim$ i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban^at or **banta^a** 'structure,' **camak** or **camk^a** 'brilliance', **dhar^at** or **dhart^a** 'earth', **bhal^ak** or **bhalk^a** 'to-morrow', **mas^ak** or **mask^a** 'water skin', **ṭaihl^a** or **ṭaihl^a** 'service etc.; with stops : **bhag^at** or **bhagt^a** 'devotee,' **nag^ad** or **nagd^a** 'cash',

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *caṛhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *harītaki*-> E. P. *harar*, WP *harir*.

Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *mēhr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*.¹ In Gujarātī the whole group *ah* becomes *ē*. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.² The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. *Sten Konow*: J.R.A.S. 1911 p. 5.

(2) *Grierson: Phonology, Z.D.M.G. Vol. 49*, p. 409. *Turner: "The e and o vowels in Gujarātī"*, §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.¹

kaih, spelt in Gurmukhī **kahi** (kathaya, Pkt. kahēhi),

baih, „ „ **bahi**, (vaha, Pkt. vahahi ?)

kaihnā „ „ **kahinā**, (kathana-)

jaihmat „ „ **jahimat** (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. **kaihan**, Gur. **kahin** (kathana-) but also **kaihn** [kâen], **kaihar**, Gur. **kahir** (Pers. qahr) also **kaihr** [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script **pahu**, (prabhā) also **paih**.

kauh, „ „ **kahu**, (kathaya, Pkt. kahasu, kahahu)
also **kaih**.

rauh, „ „ **rahu**, (rásah, Pkt. rasō) beside **raih**.

naūh, „ „ **nahū**, (nakhāh, Pkt. nahō), beside **nēih**.

pauhar, „ „ **pahur** (prahara-) also **paihar**, **paihr**, **pauhr**

bauh^ut, „ „ **bahut** (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. *kaḥēhi* > *kaiḥ* [kâɛ]; Pkt. *raso* > Apabh. *rasu* > old Panj. **rahu* > *rauh* [râo].

§74. The two alternative pronunciations of one and the same word with *ai* and *au* are perhaps due to confusion of different forms, thus

rasō > *rauh*, *rasēna* or *rasaiḥ* > *raiḥ*
nakhō > *naūḥ*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, i.e., one dialect chose *ai* for all cases and the other *au*. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *ī* is optionally pronounced as *e* or *ai*; thus:—

sahā, *sehā* or *saiḥā* (śaśā[ka]-)
pahā, *pehā* or *paiḥā* (patha-)
gahā, *gehā* or *gaiḥā* (graha-)
kahī, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*
nahī, *nehī* or *naiḥī* cf. H. *naḥī*.

The *ai* pronunciation before *ī* is peculiar to **Doābi** of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, e.g. in *kehā* (*kathita*-), *rehā* (*rahita*-); *pehā* (*pathi*-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

bēḥ (*vīṣa*-), WP *bhēḥ* (*bīṣa*-), [K] *tēḥ* (*trṣā*), [K] *kēḥ* (*kasya* cf. H. *kis*), similarly *jēḥ*, *ēḥ*. *tōḥ* (*tuṣa*-), *khōḥ* (*kṣudhā*), *bhō*[h] (*busā*-), *mōhrī* (*mukhara*-), *mōhlā* (*mūsala*-). For similar phenomena in Persian, see **Grundriss der Irānischen Philologie**: I, pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāh* (*vaśā*), *tīh* (*tṛṣā*), *nūh* (*snusā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*māgha-*) *līh* (*lākhā*), *pīhg* or *pīgh*, (*prēñkhā*) H. *sīrhī-* (*śrādhi*) *pūjhna* or *pūhjnā* (*prōñchati* cf. Pkt. *pumchai* but H. *pōchnā*); *sūh* 'news' (**śōdhi* cf. *bōdhi*) *sūhni* (*śōdhanī*), *sūhā* (*śobha-*), *kūhni* or *kōhni* (*kaphoni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in **Doābī** of the Jālandhar and Hoshiārpur districts.

§79. **Tonic effects of *h* on vowels.**

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones'. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Mahārājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54², speak of the Panjābī sounds represented by the

(1) **Panjābī manual**: 1912 pp. xvi-xvii; **Panjābī Phonetic Reader**: 1914 p. xv; **Linguistic Studies from the Himalayas**: 1915 pp. ix-xii and *passim*.

(2) **Panjābī Grammar** by J. Newton, Ludhiana 1851, two subsequent editions. **Panjābī Dictionary** by Janvier, Ludhiana 1854.

Gurmukhī letters ਘ 'gha,' ਙ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਢ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of **ਮਜ਼** *majh* 'a buffalo cow' did not exactly conform to its spelling¹. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *müch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vālā*)".² Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhāriwāl* like *Thāriwāl*".³ If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".⁴

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) **Comparative Grammar** I p. 71.

(2) Simplified Panjābī Grammar in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) Gazetteer of the Hissar District. 1908 p. 68.

(4) **Hans Cōg:** (Gurmukhī) 1914 p. 13 "Panjābī sangh viceṛ jō awāj nikkaldī hai, usnū dassaṇ lai ਘ, ਙ ād dī śakal kāfī nahī si."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in **ghar**, **bagheār** and **bāgh** which in Phonetic script represent **ka:ʀ**, **bəgə.ɑ:ʀ** and **bā:g** respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rawalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣṇā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's **Linguistic Studies from the Himalayas**, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hat:h], Wazirābādī [ḥat:h], (*hastā-*); *hakk* [hak:k], Wazīr. [ḥak:k] (Pers. *haqq*), *harān* [həra:n], Waz. [ḥəra:n] (Pers. *ḥairān*); *hōṭal* [hōṭəl] Waz. [ḥoṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luha:r], W P [luɑ:r] (*lōhakāra*); *kahānī* [kəhani] W P [kɑni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [biha nɪ] while Wazīrābād people pronounce it as [biɑnɪ]. *lōhā* [lōha or lōɑ] (*lōhā-*), *lāhā* [lahɑ or lɑɑ] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sōnɑ] (*śōbhana-*); *rāh* [rɑ] (Pers. *rāh*), *rāhdārī* [rādari] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *mh*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [bā:g] (*vyāghrā-*), *sānjh* [sānɪ] (*sandhyā*); *madhānī* [medɑ:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara-*), *dhār* [tɑ:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* *adhāram* [ə'tɑrəm].

(adharma-), kudhārām [kʊ't̪ɑrəm] (kudhārma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [əp̪ɑg̪:ɑ], nirbhāg [nɪr'p̪ɑ:g], nabhāg [nə'p̪ɑ:g], kuḍhabā [kʊ't̪ɑbɑ], naḍhāl [nə't̪ɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as *āham or *hamm, *kūham etc. In pardhān [pər'd̪ɑ:n], parbhāt [pər'b̪ɑ:t], the stop is not devoiced because here *par-* does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghan [kɪrt̪ək̪ɑn], biccghār or bioghār [bɪc̪ək̪ɑ:r, bɪck̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhurī [,t̪ɜrt̪ɜrɪ].

§91. In words with syllabic scheme √' (≡ ≡) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],

bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]

ghaṭānā [k̪əṭ̪ɑnɑ, k̪əṭ̪ɑnɑ or k̪əṭ̪ɑnɑ]

parhāī [p̪əɾ̪ɑi p̪əɾ̪ɑi, or p̪əɾ̪ɑi]

kaḍhāī [k̪əḍ̪ɑi, k̪əḍ̪ɑi, or k̪əḍ̪ɑi]

bharjāī [p̪əɾ̪jɑi, p̪əɾ̪jɑi or p̪əɾ̪jɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paṭhcnā [p̪âṭ̪c̪nɑ]: pucānā [puc̪ɑnɑ]

baihk̪nā [b̪âk̪nɑ]: bakānā [b̪ek̪ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas¹ and Prof. Jules Bloch².

(1) Bulletin of the School of Oriental Studies, II, p. 829,

(2) Mélanges Vendryes: pp. 57-67.

Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r*>*a* was the regular development in the South-west, while *r*>*i* in the North and East. *r*>*u* is almost always due to the neighbourhood of a labial sound.¹ All these three treatments are found even in the RV. *r*>*i* seems to be predominant in Panjābi.

§96. (1) *r*>*a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*ⁿā H. *nāc*nā (*nr*ⁿ*tyati*) goes back to Pkt. *naccāi*, perhaps a contamination of Pkt. **niceāi* and *naḍāi*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vr*ḍḍhi-) may have come from **vārdhika*. *ḍāḍḍhā* usually derived from *dr*ḍḍha- should be connected with *dār*ḍḍhya- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mr*ṣṭa) cf. Pāyālacchī मट्ठ 'inert मृश्+त Index. The word also occurs in Dēśināmanāla. *maṭṭhā* 'fritter, cracker', (*mr*ṣṭa-) cf. AMg. *maṭṭha*-'rubbed'. *maṭhā*, 'curd' may come from *mr*ṣṭa- or *mathrā*-, *mathnā*-'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *sungal* (*śr*ṅkhālā), -*ṅkh*->-*ṅk*- goes back to Pkt.

§97. (2) *r*>*i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *gi*jḥ-nā (*gr*ḍhyati), *gid*dh (*gr*ⁿ*dhra*-), *ti*n (*tr*ⁿ*ṇa*-), *tī*h

(1) La langue Marathè §31.

(*trṣā*), sing (*śṛṅga-*), diss^anā (*drśyate*), *khitti* (*kr'ttikā*) *gheō*, *ghiū* (*ghṛtā-*), *hīā* (*hr'daya-*), *ghin* (*ghṛṇā*), *bicchū* (*vr'scika-*), *siṭṭ^anā* W.P. *saṭṭ^anā*, *suṭṭ^anā* cf. Mar, *ṣiṭ* (*sṛṣṭa-*), *ghisnā* beside *ghāsnā* cf. *ghisar* (*ghṛṣyate*), *tīā*, *tijjā* (*tr'tiya-*) *kittā-* (*kr'tā-*) where the *-tt-* must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. *piṭṭh* 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (*prṣṭhā*), *miṭnā* (*mrṣṭa-*); in *miṭṭi* (*mr'ttikā*) *r>u* is the expected change but has not been found in any language nor even in Pkt. cf. H. *maṭṭi*, Mar. *māti*. Panj. *maṭṭi* 'big earthen vessel'.

§98. (3) *r>u* (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian *r* to Mid. or New Persian *u* after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §5, 6). *pucch^anā* (*prcchāti*), *bhujj^anā* (*bhrjyate*), *puṭṭhā* (*prṣṭhā-*); *buddhā* (*brḍha-*), doubling of *-dh-* is due to analogy of so many past participles in *-ddha*, *-ddha-* in Pkt.; *pōhlō* (*prṭhula->*puhula>*puha'a-* or **pahula-*) is rather doubtful. *mōēi* (*mr'tā-*) cf. *hōēi* < *bhūta-*; *sun^anā* (*śṛṇōti*), *sungh^anā* (**sṛṅkhati*, V. O. J. VIII p. 35), *sungal* (*śṛṅkhala-*), *gucchā* (**grṣa-*; *guccha-*). *rutt.* (*ṛtu-*) *ts*.

§99. (4) *r->ri-* (no example in Vedic. In Pkts. initial *r-* frequently appears as *ri-* Pisch. §56, but sometimes especially in AMg. as *a-*, *i-*, *u-* also, Pisch. §57). *ricch* (*r'kṣa-*), *rijjh^anā* (*ṛdhyate*).

VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel¹. Prakrits went the

(1) In Vedic a few words with hiatus, *e.g.* *tītaū*, *prāṅga*, *suūtī* are found besides the cases where a consonant group of the *Saṃhitā* Text with *-y* or *-v* as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragṛhya* vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. **st**, **śc** etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel. ¹

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhāḍeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nīrōgaka-), kḥāḍeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālisa-) cheāsī (Pkt. chāyāsī) For -a ā or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -ai-> ai : bhain (bhagini), khair (khadirā-), pair (*padirā) cf. badhirā-, rudhirā etc. Macdonell *Ved. Gram.* § 171.). thērā (sthavira-), is an exception going to Pkt. thēra-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (*ghātillā), nain WP nāiṇ (nāpitā-+-inī; Panj. nāi+-n).

Pkt. or Apabh. -āü-> au : cauthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramapa-).

Pkt. or Apabh. -āü-> EP au, WP āu : baur (vāgurā), baulā (vātula-1-), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āö-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -īā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. -iu->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niñdā, (nimantraka-).

(1) Hoernle (*Gd. Gram.* §§ 68-98) and Grierson (*Phonology* § 37) describe a third treatment, viz.; the insertion of **y** or **h** to avoid hiatus. Now in most cases the **y** and **w** were already there in Pkts. in the form of **y-śruti** (Hemacandra I. 80) and **w**, **h** is uncommon, the examples given being not quite satisfactory. Where the existence of **y**, **w**, in Pkt. is not clear, there the modern **y**, **w** are natural glides coming after close vowels.

Pkt. **īā**-> **eā**: **seāl** (**śītakāla**-).

Pkt. **ēā**-> **eā**: **keārā** (**kedāra**-).

Pkt. **-ēa**-> **ai**: **kairā** (**kēkara**-), **chainī** (**chēdana**-) cf also **ēa**-> **ē** below.

Pkt. **-uā**-> EP **mā** but WP **uā**: **kamārā**, WP **kuārā** (**kumārā**-) **jamār** WP **juār** (**yavākāra**-)

Pkt. **ōā**-> **uā**: **guāllā** (**gōpālā**-)

§102. The apparent insertion of **h** in **juhāriā** (**dyūtakāra**) and the agent nouns **karanhār** Guj. **karṇār** (**kaṛaṇa** + **kāra**-) can be explained by treating these words as compounds with **dhāra**- instead of **kāra**- cf. Hoernle : **Gd-Gram.** §70, Bloch § 258.

§103. **Contraction of vowel-groups** into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. **-a** a- or more properly **-āyā**-> **-ē**-, representing.—

Skt. **-aka**- : **nhērā** (***andhakara**), **lasērā** (***kaṃsakara**-), **baṭerā** (**variaka** + **ra**-), **kanhērā** (**skandhā** + **kaṭa** or **taṭa**), **kāḍernā** (**kaṇṭaka** + **kaṛaṇa**-), **kanēḍḍū** (**karṇakaṇḍū** or +**kandu**-), Mul. **kanērā** 'matweaver' (**kāṇḍa** + **kara**-) **nahērnā** (**nakha** + **kaṛaṇa**). Other words **phulērā**, **luṭērā** etc. are of recent origin.

Skt. **-aga**- : **chēllā** (**chagalā**-)

Skt. **-ata**- : **bachērā** (**vatsatara**), **[ha]thēllī** (**hastatala**-), **painā** (**patati**, though Pkt. **paḍaī**). WP adjectives of the comparative degree **lamērā** (**lamba** + **tara**-), **ucērā** (**uceatara**-), **bhalērā** (**bhadratara**) etc.

Skt. **-ada**- : **bēr** (**badara**, but Pkt. **bōra**-), **kēllā** (**kadalī** Pkt. **kella** Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. **-āya**- : **K. nānā** (**nayati**).

Pkt. **-ā ā**- or more properly **āyā**-> **ā** : seems to be foreign to Panjābī. **camār** beside **cameār** (**carmakāra**), **kamhār** beside **kamheār** (**kumbhakāra**-). In **luhār** (**lōhakāra**), the disappearance of **-e-** is due to the influence of **lōhā**; **seāl** (**śītakāla**)

and **peār** (**priyakāra-**) are convenient forms of the too clumsy *siccāl *piceār.

Pkt. **aī** at the end of a word > -ē. **jē** (**yādi**). Present Indicative III Sing. paradigms *e.g.* **bharē** (**bharati**), **callē** (***calyati**).

kai (**kāti**). **jaī** (**yāti**), however, are exceptions. Numerals 90—99 **nabbē** (**navati-**) etc.

Pkt. -ae at the end of a word > -ē : **aggē** (***agrakē**), **kōlē** (***krōḍakē**), **nērē** (***nikaṭakē**).

Pkt. -aō] > ā finally only. **ghōṛā** (**ghōṭakō**), **kālā** (**kālakō**) etc.
 Apa. -au] **jūā** (**dyūtako**, **paūā** (***pādukakō**)

Apa. -āu > EP -au, WP -ā finally. For medial position see §101. **bau**, WP-**vā** (**vāta-**), **ghau**, WP **ghā** (**ghāta-**), **tau** WP **tā** (**tāpa-**).

Apabh. -āū > EP-aū, WP -ā finally. Medially > EP-au, WP-āu- for which see § 101 : **aū**, WP **ā** (**āma-**), **naū**, WP **nā** (**nāma**), **thaū**, WP **thā** (**sthāma**), **paū**, WP **pā** (**pāmā**). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus **karā** (***karāmi**), **callā** (***calyāmi**). This is undoubtedly the Western influence as we get in Hindi **karaū**, **calaū** etc. (Kellog § 101).

Apabh. -ia > ī finally : **makkhī** (**mākṣikā**), **kauḍḍī** (**kapardikā**)

Apabh. iā > ī finally. **dahī** (**dadhikam**), **pānī** (**pāniyam**). In **pānī** the nasalisation of ī is due to the preceding **n**, while **dahī** probably comes from the pl. **dadhīni**. See § 112. cf. **ghī** (**ghṛtām**) which may be a loan.

-ia- before a closed syllable > i. This is the only case where two vowels result into a short one.

bitth cf. Mar. **vīt** (**vītasti-**), may also be referred to **vistr̥ti-**. Mul. **ḍiḍḍh** '1½' but EP **ḍūrḥ**, **ḍērḥ** (Pkt. **divaḍḍha-**); **balēd** (**balivārda-**) recorded by Maya Singh. **bhijjānā** (**abhi-ajyate**).

-ia- in an open syllable > -ē : **nērā** (**nikaṭa-**), **dērḥ** (Pkt.

divaḍḍha-), **matēr-** (***mātritarā-**)¹, **kanēr** (***karnikara-**: **karni-kāra-**), **Doābī ghē** (**ghṛtā-**) **pē** (**pitā**).

-īa- > **ī**: **pīlā** (**pītala-**) **sī** (**sītā**), **sīl** in **sīlsabbhau** 'calm and quiet' (**sītala-**) cf. **H. sīl**.

Apabh. -īu > **ī** finally: **bī** (**bījā-**), **jī** (**jīvā-**), **nāī** (**nāpitā-**), **gerī** (**gairika-**), **māllī** (**mālika**).

Apabh. -īū < **ī** finally: **sī** (**sīmā**).

Apabh. -uu < **ū**: **bicchū** (**vr'ścikō**: ***vr̥ścuka-** cf. **AMg. vicchuya-**) **gērū** (**gairika-**: ***gairuka-** cf. **AMg. gēruya-**), **kuṅgū** (**kuṅkuma**), **sattū** (**saktuka-**). **E.P. khuddō** but **W.P. khiddū** (**kanduka-**). The **-ō** in **EP khuddō** f. may be due to a general tendency of forming fem. from mas. nouns in **ū** by changing **ū** > **ō** the origin of which is obscure cf. **Kālū** mas. **Kālō** fem., **Tārū** m. **Tārō** f. etc.

Medially: **dūnā** (**Pkt. dugun-**) **ḍūṛh** **Pkt.** (***duvaḍḍha-**)

-ūa- > **ū** medially: **sūr** (**sūkarā-**).

-ūa- > **ū** finally: **bahū** (**vadhūkā**), **jū** (**yūkā**)

-ōa- > **ō** medially: **rōnā** (**rōdana-**)

ōū > **ū**: **rū**, **lū** (**rōma**, **lōma**), beside **rō**, **lō**, **kūlā**, **kūlā** (**kōmala-**), **sūbār** (**sōma-**).

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—**ai**, **au**, **āi**, **āu**. By the time the **Prātisākhya**s were composed, **ai**, **au** had become simple long vowels **ē**, **ō**². The tendency seems to have been to open the second elements so that **ai**, **au** became **ae**, **ao**. This was actually the case in **Avesta** where **daeva** and **kərənaoti** correspond to Indian **dēva** and **kṛṇōti** respectively. Later the first element **a** became fainter and fainter till simple **ē**, **ō** was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the **a** tended towards **e**, **o** and finally combined with the second elements **e**, **o**. The same processes

(1) **EP matrā**, **WP matrā** go back to ***mātrāya-**, cf. **WP bhāpā** < **bhāgināya-**.

(2) **Macdonell: Vedic Grammar** §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".¹ When *ai*, *au* had become simple vowels *ā*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: *Phonology* §27, 30). Thus—

kāraṭi > Apabh. karaṭ	{	Braj. Rājas. karai — diphthong
		H. Panj. karā — simple vowel
ghōṭakah > Apabh. ghōḍaū	{	Braj. ghōrau — diphthong
		Guj. Rājas. ghōrō — simple vowel
		H. Panj. ghōrā — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. **rāula* > Lah. *rālī* [rɔ:lɔ] L. S. I. VIII¹ p. 27. Similarly Lah. *cāṛā* [cɔ:ɾɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.²

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX² pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gai* : *gī* 'she went', *laū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : *Sanskrit Grammar* §28b on the authority of *Prātiśākhya*s.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājas. karā as against Panj. karēā; dharā against dhareā, etc. Maya Singh's Dictionary gives several doublets ; e.g. pakaurā; pakōrā, paundā : pōndā, paukkhā : pōkkhā etc.

§106. Another point worth mentioning about the diphthong ai. au resulting from Pkt. vowel-groups with ā as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

dāmanī	EP. daun	WP. dāup
dākinī	EP. dain	WP. dāin
*ghātilla	EP. ghail	WP. ghāil
nāma	EP. naī	WP. nāī
nāpitā.+-inī	EP. nain	WP. nāin

Similarly, EP. jarau : WP. jarā; EP. ralai : WP. ralā etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation.¹

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE ē, ō with ā in Aryan. Later the development of r > a, i, u and that of ai, au > ē ō in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the N W group (Sin. Panj. Lah. etc.) it has suffered, especially the a : ā series (1) by lengthening of vowels consonant-groups and (2) by the extension of the -āpaya- causative suffix. **Panjābī**

(1) For a brief history and its operation in Gujarāṭī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. **tāpvũ** 'to be hot' (tapyati): **tāvvũ** 'to heat' (tāpayati), **phāṭvũ** 'to be split' (sphatyaṭe): **phāḍvũ** 'to split' (sphāṭayati), we find in Panjābī **tapnā**: **tāunā**, **phaṭnā**: **phārṇā**. Whereas in Hindī we have **girnā** 'to fall': **girānā** 'to fell', **phirnā** 'to be turned', **phirānā** 'to turn,' in Panjābī we find **girnā**:, **gērṇā**, **phirnā**: **phērṇā**.

§108. The series descended from Pī are **a**: **ā**, **i**: **ē**, **u**: **ō**.

a: **ā**—**marnā**: **mārṇā**, **tarnā**: **tārṇā**, **saṛṇā**: **sārṇā** etc.

i: **ē**—**milnā**: **mēlnā**, **kirnā**: **kērṇā**, **girnā**: **gērṇā** etc.

u: **ō**—**ṭuṭṭṇā**: **tōṛṇā**, **phuṭṭṇā**: **phōṛṇā**, **tuṇā**: **tōṇā**. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, **i** and **u** change to **a** which partly conceals the gradation.

a: **ā**—**uttarnā** (uttarati): **utārṇā** (uttārayati). **ussarnā**: **usārṇā**. **nittarnā**: **natārṇā**, **niggharnā**: **naghārṇā**, **ubbharnā**: **ubhārṇā**, **ullarnā**: **ulārṇā**.

i: **ē**—**bikkharnā** (*viṣkirati): **bakhērṇā** (viṣkērayati), **ukkarnā**: **ukērṇā**, **nikkharnā** (cf. khiṭati): **nakhērṇā**, **ukkharnā**: **ukhērṇā**, but Guj. H. **ukhaṛ**: **ukhār** point to a verb *khaṭati. **niḃḃarnā**: **nabērṇā**, **ciṃḃarnā**: **camērṇā**, WP. **camōṛṇā**, **libḃarnā**: **labērṇā**, **ghusaṛṇā**: **ghusērṇā**, **uddharnā**: **udhērṇā**.

u: **ō**—**nuccaṛṇā** WP. **niccaṛṇā**: **nacōṛṇā**, **biḥchaṛṇā** (vicchuṭati): **bachōṛṇā**, **sanguccaṛṇā**: **sangōccaṛṇā**, **sungarnā**: **sāgōṛṇā**. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: laddⁿnā, kaṭnā: kaṭṭⁿnā, ghaṭnā: ghaṭṭⁿnā, dabnā: dabbⁿnā, gaḍnā or gaṛnā: gaḍḍⁿnā, māḍnā: maṇḍⁿnā.

i+single consonant: i+long or two consonants.

khicnā: khiccⁿnā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍⁿnā.

(2) Short vowel: Long vowel.

a: ā—confused with a: ā descended from P. I.

i: ī—micnā: mīcnā, bhiṛnā: WP bhīṛnā, E.P. bhāṛnā, pīsnā: *pīsn>pīhnā.

u: ū—phuknā: phūknā, sutnā: sūtnā.

Nasal vowels in Panjābī.¹

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.² Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.³ In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*⁴ must be pronounced without the *anusvāra* and in consequence probably nasalised.⁵ This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ṇ (ॣ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic *-m-* was split up into *-ṽ-* > *ṽ-*, and subsequently the *-v-* was changed into *u*, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of *u* as in *callā* (**calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where *-m-* did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic *-n-*, *-ṇ-* in inflexional terminations, thus Gen. pl. *-ānām* > Pkt. *-āṇam*, *-āṇā*, *āṇa* > *ā* perhaps through **aū* as in H. we have *-ō* possibly < *-aū*, cf. Braj. *-aū*, Rājas. *-ū*. For further cases see treatment of *-n-*, *-ṇ-* p.

Also compare W.P. *akkhī* < *akṣīṇi*, pl. nom., P. *bāttā* H. *bātō*, Braj. *bātāi*.

Skt. Instr. Sing. *ēna* > Apabh.—*ē*

Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ō*.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhāg* (*paryāṅka*-), *sūrāg* (*suruṅgā*), *gūndā* (*nā gūḍāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāṅkhā). **pūjhnā** (prōṅchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-**: **baddha**, **siṅcati-**: **sikta-**: **sācana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati-**: **uṅkhati**, **ghuṭa-**; **ghuṇṭa-**, **makṣu-**: **maṅkṣu**, **makhati-**: **maṅkhati**, **stabaka-**: **stambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃpka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups¹ and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX¹ pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words āg, sās, sājh, māthā, mājā on p. 250, but we also find **khilā** (cf. H. **khil**) p. 249, **cakki**, **hatthā**, **picchā** on p. 245 and **laggi** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ákṣi	akkh	añkh	ākḥ
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyá-	sacc	sanc	sāc
sarpá-	sapp	samp	sāp
	chittṭ (stain)	chintṭ (stain)	chīṭ
	hakk 'drive'	hañk	hāḥ etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṛgī, nīd, mudgá- > Panj. mūṅgī, H. mūg, M. mūg : Panj. mūṅgiā 'of colour of mūṅgī, pakṣá- > Pkt. pakkha- > Panj. phaṅgh < Pkt. * paṃkha- or by contamination with Skt. puñkha-: Panj. phāṅgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nīdrā > Panj. nīd, H. id but M. nīd,

mārgayatē > Panj. mang-nā: māgaunā; H. māḡ-nā but M. māḡṇē.

vakrá- > Pkt. vaṃka- > Panj. bingā, H. bākā.

Punj. bāḥ 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after n or m e.g., nāu (náva-), nāī (nadī), nauh (nakhá-), māh (māṣa-), mā (mātā), mūh (mukha-) mīh

(māgha-). In **maiḥ** it may be due to an insertion of nasal; cf. H. **bhāis**, W P **majjh**, **manjh** < *mahim̐sa. Pāli mahim̐sa.

This kind of nasality is often omitted in spelling, e.g. **pāṇi** [pronounced **pāṇī**] **jānā** [**jāṇā**], **pīnā** [**pīṇā**] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., **gūh** (**gūtha-**), **jaū** (**yáva**), **jū** (**yūkā**), **saūh** (**śapatha-**) etc. **dahī** possibly derived from pl. **dadhīni**.

In the numerals 11-18 **geārā**, **bārā**, etc., the **-ā** is added perhaps on the analogy of the oblique plural forms like **gharā**, **bāttā** etc., the ancient numerals having given simply **geār**, **bār** etc., as in **Gujarātī**. Or it is the lengthening of the final **-ah** cf. H. **gyārah** **bārah** etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. **karasi** > Panj. **karē**, Pkt. **karaha** > Panj. **karō**.

Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. **karāṃta** > Panj. Pkt. ***karāṃda** > old Panj. **kārādā** > **kārdā**. Poṭh. **kārnā** through **karāṃda-** > **karānna-** Lah. **karēndā** **karēnnā** come from **karāṃta-** without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in ***yānt-** > Panj. Pkt. **jāṃda-** > **jāndā**. Similarly ***khādant-** > Panj. Pkt. **khāyaṃda-** > **khāndā**, ***svapant-** > Panj, Pkt. ***savaṃda-** > **saundā** etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel e.g., **bhaūdā** (***bhramant-**) **kāihdā** (***kathayant-**) etc., but in WP they are **bhaundā**, **kaihdā** etc. The central languages, however, have denasalised it; e.g., H. **khātā**, **sōtā**. This points to a condition that at the shift of accent they were trissyllabic with a consonant **y** or **v** between, thus ***khāyaṃta** or ***khāvaṃta-**, ***sōvaṃta** (from

vāpatti, which developed into **khāvātā** > **khāv^vtā** > **khāvtā** > **khātā** etc. This **v** is also found in E.H, **khāvat**, **sōvat**. In Panj. also a few traces of this **y** or **v** are left as in W.P, **khāunā**, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus ***khādant** > Panj. Pkt. ***khāyaṃda** > ***khāṃda** > **khāndā**.

In H. **jāvnā**: **jānā**; **jāvtā**, E.H. **jāvat**: **jātā**, the insertion of **-v-** must be analogical. cf. Nep. **jādō**: **āūdō**.

For the loss of a preaccentual nasal cf. **pacbānjā**, H. **pacpan** (**pañcapanāñcāsat**), **pacāssī** (**pañcāssīti**), **pacānmē** (**pañcanavati**); **pāccī** is from H. **pacfs**, cf. W.P. **pānjhī** (25) Panj. **pājāh** but H. **pacās** (50). **jabhārā** (**jāmbha-**)

§118. The above consideration supports the theory of the Panj. Genitive postposition **dā**, Pōth. **nā** derived from ***sant-** as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. ***sant-** > **sandā**, **handā**, found in Kś. and Sindhī (Beames II 290). **sandā** must have come to be regarded as part of the preceding word, and **s** > **h** which in course of time disappeared. Later it resulted into **ādā** > Panj. **dā** or **āndā** > **ānnā** > Pōth. **nā** according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m-** > **-ū-** > **ū**, **u**. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (**nāma**), **pāu** (**pāmā**), **thāu** (**sthāma**), **bhū**. (**bhūmi**) **sī** (**sīmā**), **rū** (**rōma**). **lū** (**lōma**), **karā** (**karāmi**, **callā** (***calyāmi**) etc.

(2) Nasality disappears—

aulā (**āmala-**), **kaul**, (**kāmala-**). **caur** (**camara-**), **baur** (**bhramara-**), **ḍaurū** (**ḍamarū**); W.P. **juāi**, **kuārā**. In **neōdā**, **niūdā** (**nimantra-**), **dhaun**, (**dhamāni**), **dāun** (**dāmanī**), **baunā** (**vāmanā-**) the nasality is due to the influence of **n**.

Consonants.

§120. The general development of P 1 consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the **PI** or **MI** stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the **MI** stage arising from **PI** sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) **MI** voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, **n**, **m** are assimilated to the latter.

(6) **v-**, **-vv-** become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **l**.

(8) Intervocalic **-ṣ-** **-ṣ-** **-s-** have become **h** and have consequently fallen together with the **PI** **-h-** and the **MI** **-h-** arising from **PI** aspirated stops. This **h** has again dwindled into a tone just as the aspiration of the **MI** intervocalic voiced aspirates described in (4) above.

(9) The **PI** initial **h** has become unvoiced unlike **WP** and **Lahndī**.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: -

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. **cammāro** > **camār**, **māṇikkam** > **mānak**, **passijjaī** > **pasijjā**.

(2) When it is final after a long vowel; *eg.* Pkt. **kaṭṭham**, Panj. Pkt. ***kāṭṭham** > **kāṭh**; Panj. Pkt. ***likkhā** > **likh**.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. ***paṃcāsam** : **paṇṇāsam** > **pājāh**; **pallaṃko** > **pāhlāg**; **peṃkhā** > **pīgh**.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* **biḥ** (**bilvā-**), **pacnā** (**pacyate-**), **kasnā** (**karṣati**) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* **bijli** (**vidyut**), **putlā** (**puttala-**), **cibhṛī** (**cirbhāṭa-**)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

kallh dī

dass-dā

peo putt dī

ajj kī din ai?

In rapid speech—

kalh dī (of yesterday)

dasdā (telling)

peo put dī (of father and son)

aj kī din ai? (what is the
day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marāṭhī see Bloch §§ 83–86 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial **k-** and **p-**. This seems in some cases to go back to IE forms with a prethetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar**. **khittī** (**kṛ'ttikā**), **phāhā** (**pāśa-** cf. $\sqrt{\text{spaś}}$ 'to bind') Guj. **phāso**. **phind** 'ball' beside **pinn** (**pīṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī**. **Khūh**[ā] **kūpa-**), for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēñū** (**kanduka-** cf. $\sqrt{\text{skand}}$, $\sqrt{\text{skūnd}}$ 'to jump') **khunḍhi** (**kunṭha-**) cf. Sindhi **kunḍhu**. **khōṭ** (**kauṭya-**: **kūṭa-**) cf. WP **kūp** 'falsehood'. **khūñjā** (***kūnya-** or ***kōnya-**: **kōṇa-**) cf. H. **kōnā** **kūnā** or Skt. **kuñja-**. **chālñī** 'sieve' and **chān-nā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā**, **khēḍnā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the Rāmāyaṇa where **khēlati** itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in **pharhā** and **phāhā** it may be due to the **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

khassⁿnā (**karṣati**), **phalāh** beside **palāh** (**palāśā-**); **khussⁿnā** (**kuṣṇāti**: **kuṣyate**); **phaṅgh** (**pakṣā**-Pkt. **pakkha-**: ***paṃkha** cf. H. **pākḥ**); **khutthī** (**kustri**), **phammhan** (**pākṣman**). **khaṅgh** (**kāsā**, Pkt. **khāsa**; ***khassa-**, ***khaṃsa-** cf. H. **khāsī**), **phambh** (**pākṣma-**) if not from Pers. **paśm**. This kind of aspiration has been extended to loans from Persian, e.g. **khursī**, beside learned and spreading **kursī**, (Pers. **kursī**), **khīssā** (**kīsa**), **khēs** (**kēsh** 'kind of linen garment'), **khīnkḥāp**, 'brocade' (**kīmkhwāb**) etc. Sometimes an **h** jumps over from a back syllable, e.g. **pachānⁿnā** (**pratyabhijānāti** Pkt. **paccāhiyāṇāi**). II. **pichattar** 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. **bhē(h)** (**bīsa-**), **bhō(h)** (**busā-**) which occur in H. and M. also have been supposed to be cases of IE ***bh** losing its aspiration in Skt (Bloch § 84). Other examples are **ghuṇḍ** (**guṇṭhana-** also **guṇḍana-**), **dhō(h)** (**drōha-**) **sārḥī** (**śāṭi-** ***śāṭhi-** ***sādhi-**), **kaṅghā** (**kānkata-** > ***kaṃkhaō**) but H. **kanghā** which should have been ***kākā**, ***kākhā** or even **kāghā** if ***kaṃkhao** had become ***kaṃghao** in Pkt. times, **bhāph** (**bāspa-**) **sādhūr** (**sindūra-**); *ts.* **gharistī** (**gr̥hastha-**) influenced by **ghar**. **jhūth** (**juṣṭa-**) for **j**. > **jh-** see Pischel § 209. **bhauknā** 'to bark,' **būhknā** 'to cry' if connected with **bukkati**; **bhukkⁿnā** 'to sprinkle a powder' cf. II. **buknī** 'a powder'. **buknā** 'to pound' may also come from **bukkati** as this verb also means 'to give pain', and the Panj. word **bhukkⁿnā**, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. **mijjh**, **minjh** (**majjā**, **majjas**, **mēdas**) is unexplainable.

kaḍḍhanā (**kr̥ṣṭa-** > **kaṭṭha-** > ***kaḍḍhāi**), **behrā** (**veṣṭa-** Pkt. **veḍha-**) **jārh** or **dārh** (**daṃṣṭrā** cf. Pa. **dāthā**, Skt. **dādhā**), **lōrhā** (**loṣṭa-**), **sēdh** (**śrēṣṭhī**) are perhaps cases of implification of double consonants in Pkt. cf. Pa. **kōṭha** (**kuṣṭha-**: ***kausṭha-**) and hence they regularly become **ṛh** in modern languages. **aṛ-** in H. **aṛtis** 38, **aṛtālis** Panj. **aṛtālī** 48, may have similarly come from Pkt. **aṭṭha-** > **aḍha-**. cf. Guj. **aḍhār** 18. AM.

§127. In a few cases, an **h** left alone in a back syllable has come to the front and aspirated a consonant of that syllable *e.g.* **bhukkh** (bubhuṣā: Pkt. buhukkhā), **magghar** (mārgasīra- > *magghahira-), **gadhā** (gardabhā- Pkt. gaddaha-) **nibhnā** (nirvahati > Pkt. nivvahaṁ). **pājhattar** (75).

§128. A very important category is the aspiration of Skt. **-ly-**, **-ll-** or of **-l-**. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

-ly- : **kallh**, H. **kal**, **kalh** (kalya-), **kūhl** (kulyā), **sáhlāg** (śalyaka-, Pkt. *sallamka-), **páhlāg** (palyaṅka-), **māhl** 'belt of a wheel' but **mālā** 'garland' WP **māhlā** (mālya-, mālā) **tulhā**, **tullharā** (tulā : tulya-; tulā 'a beam in the roof', tulādhāra 'an oar'); **ḍullh'nā** 'to flow out, spill' but **ḍull'nā** 'to become homesick' (dolayati: *dulyate), **sēlhkharī** (śailya+?); S. **muīh** but Panj. **mull** (mūlya).

-ll- : **cullhā**, H. **cūlhā** (cūlla-: *culya-), **gallh**, H. **gāl** (galla-, cf. **galyā** 'multitude of throats'), WP **pallhī** 'green leaves of gram' (**pallava-**).

-l- : **gāl**, WP **gāhl** (gāli-). Bloch suggests **garhā** : **galhā**, but that will not do for Panj. Lah. and Sindhi; **bahld** also **bauld** (**balivārda-**), **halhdī** (haridrā, Pkt. haliddā Pisch. §257) WP **māhlā** (mālā), **bāl**, WP **vāhl** (vāla-), **ḍōhlnā** 'to pour out' but **ḍōlnā** 'to feel homesick' (dolayati), WP **pāhlamnā** beside **palamnā** (pralambate), Lah. **sālh** (śāla), Lah. **silh** but EP **sil** (**śilā**); **sillhā** (śītala- cf. H. **silā**). Pers. **sailābī** 'dampness' becomes **salhābbī**.

§129. There are a few exceptions also, *e.g.* **sall** (śalya-), **pōl** (pūlya-), **palānā** (paryāṇa-: *palyāna-), **tēl** (*tailya-) **call'nā** (calati: Pkt. callai: *calyati), **mall'nā** (mallati *malyati), **hill'nā** (hilati: *hilyati).

§130. An initial **r** in WP is often followed by a vowel in low tone, *e.g.* **Rhām** (Rāma-), **Rhāṇō** (**Rāṇō** perhaps connected with **rāṇī** Skt. < **rājñī**), **rhōṭī** (H. **rōṭī** etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated **rh**, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP **par=bhar** [p_eΔr] adv. 'but' similarly an initial **k** in Poṭh. lowers the pitch of the following vowel, e.g. **ghatṭhā** pronounced [k_eΛṭ:ha] Panj. **kaṭṭhā**, 'together', **ghallā**, [pronounced k_eΛl:a], Panj. **kallā** 'alone'; L. Ś. I. VIII¹ p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find **hēvaṃ** (ēvām), **hida** (*idha: ihá), **hēdise** (īdrśa -*edrśa) and in **pāli huram** 'in jener welt' beside **ōram** (āvaram) Wackernagel § 211 b. Skt. aṭṭa-: haṭṭa- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.¹ EP **hōr**, WP **hōr** [h_eo:r] (**āpara-**) cf. H. **aur**, Rājas. **ōr**; EP **hummh**, WP **hussar** [h_eus:əɾ] (**uṣma**) cf. H. **ūbh. hass** (āṃsa-); E P. **ikk** W P. **hikk** [h_eik:] S. **hēku** Lah. **hikk** [hik:-] (**ēka-**, Pkt. **ēkka-**), EP. **mjh**, W P **hanjh** [h_eΔnjʔ] (**āśru**), E P. **rīṭṭhā**, W P **harīṭṭhā** (**āriṣṭa**); W P **hīh** [h_eiʔ] (**īśā**); H. **hōṭ** (**ōṣṭha-**) **haḍḍ**, II. **hāɾ** if at all connected with **āsthi**. cf. P **hocchā** G. **ōchū**. P. **hāh** II. **āh** cf. P. **haukkā**. II. **ham**, 'we' W P **hanērā**, **hunal**. P. H. **hā** Skt. **ām**.

Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Panjābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of **h** on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an **h**, eg.

(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. **hida** to be a Māgadhism. Similarly Māns. **hidam** if not a pure blunder *ib.* p. 92 n.

(a) Gen. Sing. Pkt. **ghōḍaḃassa** > Apabh. **ghōḍa[ḃ]** ahu (Pischel §366) > ***ghōḍēhū** > **ghōṛē** the modern oblique singular in H. Panj. The final ē is due to -aḃa-. In languages which reduce -aya- > ā, we have the oblique form **ghōṛā** as in Guj. Rājas etc., Sir George Grierson assumes Apabh. **ghōḍaāssa** > **ghōḍaāhi** > **ghōḍaai** > **ghōṛē** (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. **akkhīḃ** > **akkhī** > Panj. **akkhī** as in **akkhī dekkhēā** 'seen with the eyes.' In a similar way **hatthī** 'with the hands,' **pairī** 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final ī in **hatthī**, **pairī** is either on the analogy of **akkhī**, or is due to the shortening of ē in **hatthehī** which contracted into ī with the following ī. I, however, remember having heard **hatthē**, **kannē** also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. **karasi** > Apabh. **karasi** or **karahi** (Pischel §455) > Panj. **karē**. In Panj. the nasalisation of final-ē is, perhaps, to distinguish it from III Sing. **karē**. In Hindī both end in -ē.

(d) Present Indicative II pl. Pkt. **karaha** > Apabh. *id.* or **karahu** (Pisch. § 456) > Panj. **karō**. Nasalisation as above in (c) is to distinguish from Imper. **karō**.

(e) Imperative II pl. Pkt. Apabh. **karaha**, **karahu** (Pisch. §471) > Panj. **karō**.

(f) In all the paradigms of the Present Indicative of the substantive verb **hōnā** 'to be', the initial **h** is always dropped in pronunciation though written in script. Thus **hai** 'is' pronounced **ai**, **hāi** 'art' -**āi**, **han** 'are' -an, **hā** 'am' -**ā**.

§134. (3) When two consecutive syllables of a word contained **h** or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus **lōḥḍā** (**lōhā** + **bhāḇḍa**, **lauhabhāḇḍa**) **ḍabīḇḍī** (**dadhibhāḇḍa**-), **lōḥṭiyā** (**lōhā** + **haṭṭa**-), **māih** (**māhiṣī**), **māihgā** (**mahārgḥa**-), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhṛā* (*pitriya* + *śvāśura-*), *dadiauhṛā*, *maliauhṛā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dēvāḥ* > Pā. *dēvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [*kəṛ'ā:*] (*kaṭāha-*), *khōḥ* [*khō*] (*kṣudhā*), *bēāḥ* [*bēā'*] (*vivāhā*) etc.

In ballā WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kātti*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc¹. In WP 24, 25, 40 and in Muk. 50 show tones thus *cāhvī*, *pānjhī*, *cāhī*, *pānjhā* [*panjha*]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bāccā* (*pādshāh*), *sahī* (Ar. *saḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself². The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [*gúnā*] (*gunāh*), *ugāḥ* (*úgā*) (*gawāh*), *malāḥ* [*mə'lā*] (*mallāh*), *rāh*, *cāh* (tea).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī³. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *-vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [*gē.ā.rmā*], *bhārmā* [*b.ā.rmā*].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *iṭṭ* (*iṣṭā*) goes back to Pkt. *siṭṭ*-, *saṭṭ*-, *suṭṭ*°nā 'to throw' if connected with (*srṣṭā*-); cf. Mar. *sīṭ*. *miṭnā* (*mṣṭa*-). *pittanā* 'to beat breast in mourning' (*piṣṭa*-) cf. H. *pīṭnā*; *ghuṭṭ*°nā (*ghṛṣṭa*-?); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhi* are *ts*; *lik(h)*, *lak(h)ir ts*. (*lékhā*-); *kāṭṭ* (*ēkaṣaṣṭi*-), *bāṭṭ* (*dvāṣaṣṭi*-) etc. In *sungal* (*śṛṅkhala*-) the loss is very early, cf. AMg. *saṃkala*- Pisch. 213, H. *sākal*.

PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k:- *kann* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla*-), *kāṭh* (*kāṣṭha*-), *kīṛā* (*kīṛa*-), *killā* (*kīla*-), *kukkaṛ* (*kukkuṭā*-), *kōssā* (*kōṣma*-), *kōṭṭhā* (*kōṣṭha*-) *kukkh* (*kukṣi*).

kh:- *khaṭṭ* (*khaṭvā*), *khannā* (*khaṇḍa*-), *khānā* (*khādati*), *khāi* (*khātā*-), *khāri* 'basket' (*khāri*).

g:- *gal* (*gala*-), *gajjanā* (*garjati*), *gannī* (*gaṇḍa*-), *gabbhā* (*gārbha*-), *gārḥā* (*gāḍha*-), *gummā* (*gūlma*-), *gujjhā* (*gūhya*-), *gūh* (*gūtha*-), *giddh* (*gīḍhra*-), *gōt* (*gotrā*-), *gōh* (*gōdhā*), *gāu*, *gā*, (*gō*:-**gāvā*).

gh:- *ghaṛā* (*ghaṭa*-), *ghand* (*ghaṇṭa*-), *ghau* (*ghāta*-), *ghun* (*ghuṇa*-), *gheō* (*ghṛtā*-), *ghōṛā* (*ghōṭa*-).

c:- *cand*, *cann* (*candrā*-), *camm* (*cārma*), *cakk* (*cakrā*-), *cittanā* (*citrayati*), *cir* (*cirā*-), *cullhā* (*culla*-), *cōr* (*cōrā*-).

ch:- *chann* (*chāndas*), *chatt f.* (**chatti*-), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijj*°nā (*chidyate*), *chiddā* (*chidrā*).

j:- *janā* (*jāna*-), *jamm* (*jānma*), *jān*°nā (*jānāti*), *ji* (*jivā*-), *jibh* (*jihvā*), *jūṭṭhā* (*jūṣṭa*-), *jēṭh* (*jyēṣṭha*-).

jh:- No word began with *jh* in PI except *jhaṭṭi* from which come perhaps EP. *jhaṭṭ*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are $\sqrt{\text{tānk}}$ (from tānka- 'seal') 'to shut', Kāty. Śr. IV, X. tānkaṇaksāra- 'borax' Kāty. Śr. III paddh., tittibha- name of a demon Mn., yājñam, $\sqrt{\text{tval}} = \sqrt{\text{tal}}$ Dhṛp. XX 5; dākinī Pāṇ IV, 2, 51; $\sqrt{\text{di}}$ Pāṇ VII, 2. 10; $\sqrt{\text{dhauk}}$ Pāṇ. VII 4, 59.

t : tāṅg , takā (tāṅga- , tānka-), tālā (tvalati), taṭṭhā (tittibha-).

th : Thaukar , Thākar cf. H. thākur (thakkura-).

ḍ : ḍaurū (ḍamaru), ḍain (ḍākinī).

dh : dhōnā (dhaukate).

t : tand (tāntu-), tattā (taptā-), takkanā (tarkayati), tau (tāpa-), til (tīla-), turnā (turati), tin (tr̥ṇa-).

th : No sure example is found except **thukk** which may be connected with Skt **thutkāra** if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with **th**, most of them being proper names or imitative sounds.

d : dānd (dānta-), dassanā (darśayati), din (dīna-), duddh (dugdhā-), dūr (dūrā-), dissanā (dṛśyāte), dōhtā (dauhitra-).

dh : dharnā (dharati), dhār (dhārā), dhūṣ (dhūṣā-).

p : panj (pāñca), pānī (pānīya-), pinn (pīṇḍa-), pīr (pīḍā), putt (putrā-), pucchānā (pr̥cchāti), pōh (pauṣa-).

ph : phal (phāla-), phan (phaṇā-), phālā (phāla-), phull (phulla-), phaggan (phālguna-).

b : bakkarā (barkara-), bannhānā (*bandhati), bāh (bāhā-), bī (bīja-), bujjhānā (būdhyate).

bh : bhattā (bhaktā-), bharnā (bhārati), bhau (bhāgā-), bhū (bhūmi-), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these **-k-**, **-g-**, **-c-**, **-j-**, **-t-**, and **-d-** were lost altogether leaving a slight **-y-** glide in their place the effect of which is seen in the subsequent change **-aṃya->ē**. **-t-**, **-d-** became **-r-**. **-p-** became **-v-** in Mī which later was lost, or changed to **u** and together with the preceding vowel resulted in a diphthong or a simple long vowel. **-b-** is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-ṭh- ḍh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.¹ At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group."

-k-: cam[e]ār (carma'kāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr'ṭtikā), makkhī (māksikā), nhērā (*andhakara-).

kh-: nāuh (nakhā), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (*sukhāpayati).

-g-: bhain (bhagini), narōeā (nirōga-), chellā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍīgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍi (laghū-), WP māh (māghā).

-c-: sūi (sūci).

-j-: rāi (rāji-), ruāh (rājamāṣa-). bāniā (vāṇija-), bī (bija-), WP ayānā (ajānat), WP ayālī (ajapāla-).

ṭ : kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), pur (puṭa-).

-ṭh-: pīṛhā (pīṭha), maṛh (maṭha-), paṛhōā (paṭhati).

-ḍ-: pīṛ (pīḍā), nār (nāḍī), dhūr (*dhūḍi: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍṭā-), gāṛhā (gāḍha).

-t-: khāi (khātā), ghau (ghāta-), jūā (dyūtā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihñā (kathayati), saūi (śapatha-), gūh (gūtha-), paihlā (*prathillā), paihā (pātha-).

-d-: keārā (kādāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādonā-).

-dh- hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

p-: aut (apūtra-), nāī (nāpīrā), bacc (āpatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayāli (ajāpāla).

-ph-: kūhni, kōhni (kaphōni-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhukṣā), gadhā (gardabhā) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paih (prabhā), sōhnā (śōbhate), WP karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. ¹ In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its accoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), naṭṭh^anā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes made dentally." **Panjābī Phonetic Reader** p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but accoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.

m-: mājā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt (mūtra-), mutth (muṣṭī-), mittī (mr'ttikā)

§140. **Intervocalic Nasals.** The difference between the treatment of **-n-** and **-ṇ-** according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrāṭī ¹. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar **n** although in Gurmukhī script are often represented by cerebral **ṇ** which is the proper treatment in **malwaī** and **mājhī** dialects. **-m-** was always split up into **-ṽ-** which later on became **-ū-** or **-u-** and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where **-m-** appears in place of P I **-m-** are due to a secondary change of **-ṽ-** **-ū-** or even of **-u-** into **-m-** which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are **maus** (*amāvāsyā*) and **amī** used as personal name (*amr'ta-*). In the first word -m may have been preserved through an early loss of a-, and the second word may be a loan from MI.

- (1) $\left. \begin{array}{l} \text{-n-} \\ \text{-n-} \end{array} \right\}$ preserved when occurring in the body of a word
although become alveolar:—

-ṇ : phan (phaṇá), suṇnā (śṛṇóti), ginnā (gaṇayati : cf. grṇāti 'to announce'), māṇak (māṇikya-), baṇj (vaṇijya-).

-n : ūnā (ūnā-), hun (adhunā), phaggaṇ (phālguna-), pāṇi (pāṇiya-), tāṇā (tāṇayati).

- (2) In inflexional suffixes, **-ŋ-**, **-n-** were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > $\begin{cases} \text{-akānām} > \text{-eā} \\ \text{-ikānām} > \text{-iā} \\ \text{-ukānām} > \text{-uā} \end{cases}$ Now used as Oblique plural.

Nom. pl. neut. -āni > **ā** {-ikāni > **iā**} Now used as Direct pl. in the feminine gender.

Nom. pl. neut. -īni > **ī**. Used in WP for Direct pl. in the fem.

In EP. dahī Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kāmla-), aulā (āmala-), cāur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūḥ (dhūmā-), callā (*calyāmi), karā (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. *kimēṇa? cf. imēṇa), jimē WP. jivē (Pkt. *jīmēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sālī (svāmi-), rūī (rōma-), bhūī (bhūmi-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no m- originally. e.g., pāmā WP. pāvā (pāda- > pau + -ā), jomār, WP. juār (*yavākāra-), damān WP. duān (Pers. dīwān).

§141. Initial y-, v- become j-,b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: jāū (yāva-), jōt (yōktra-), jā (yādi), jānā (yāti), Relative pronoun jō, jāhrā, jīh- (ya-); jāhnā but WP yaihnā also (yābhati), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. yār, jār (Pers. yār-), yā. jā (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrā-) bāt (vārttā).

§142. Intervocalic -y-, -v-. Excepting MI. -aya- > ē; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original *y* and both became *-yy-*. The whole group appears as *-iyy-*, *-eyy-*, *uyy-* in *pāli* which later on became *-ijj-*, *-ejj-*, *ujj* in *Mah. & AMg.* and are found at present in *S* and *M.* Where, however, the *y* glide did not develop, the *-y-* disappeared as in *śaurasēni* and *Mg.* and found so at present in *Hindī.* *EP.* belongs to the latter group, but there are in it a few words showing *jj-* which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than *a*, but otherwise becomes *u* and with the previous vowel forms a diphthong.

-y- : (i) for *aŷa-* > *ē* see ¹ § 103.

(ii) *peār* (*priyakāra-*), *gānā* or *gaunā* (*gāyati*), *karīdā* 'being done' (Pkt. **karīamta* from *karīadi* on the analogy of *dīamta- :* *dīadi*, *pīamta :* *pīadi* etc.).

(iii) *dūjjā* beside *dūā* (*dvitīya-*, Pkt. *duīya* **duījj*, cf. *AMg.* *aḍḍhāijja* < *ardha tṛtīya-*), *tījjā* beside *tīā* (*tṛtīya-*, *AMg.* *tīya tātīya-*), *bhānaja*, *WP.* *bhaṇṇā* (*bhāgināya-*).

dāj (*dāya-*) or perhaps from Pers. *dād* 'a gift.'

-v- : (i) *chail* (*chavi* + **illa-*, *jī* (*jīvā-*) Pkt. *jīvō*), *dāī* (*dāvī*), *beāh* (*vivāhā-*), *WP.* *parīhṇā* (*parivēṣayati*) *EP.* *parōsnā* is a loan from *H.*

(ii) *Saun* (*śrāvaṇa-*), *deōr* (*dēvara-*), *jiūn* (*jīvana-*), *dhaulā* (Pkt. *dhavala-*), *jhiūr* (*dhīvara*).

(iii) *nūn*, *WP.* *lūṇ* (*lavaṇa-*), *salūnā* (*salavaṇa-*) go back to Pkt. *lōṇa* with a subsequent closing of the *ō* vowel.

§143. *r, l.* For the separation of two dialect-groups in which the *IE* **r*, **l* both appear either as *r* only or as *l* only, see Bloch § 139. They were confused into *r* in the West including Iranian, and into *l* in the East (*Mg.*) The tendency to borrow

(1) *y* appearing in Native spelling of the *EP* words or of *Hindī* words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find **l** where Vedic had **r**, and sometimes **r** where Vedic had **l**. In several cases, doublets appear with **r** and **l** with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic **-l-** becomes **-ḷ-** in WP.

(i) **r, l** agree with Skt:—

r: **rāt** (**rātri-**), **rann** (**raṇḍā**), **rassī** (**raśmī-**), **russ^{nā}**, (**ruṣyatē**), **karnā** (**kārati**), **bissarnā** (**vismarati**), **sauhrā** (**śvāsura-**).

l: **lajj** (**lajjā**), **lipp^{nā}** (**lipyate**), **likh** (**likṣā**), **lōhā** (**lōhā**), **seāl** (**śītakāla-**), **pīlā** (**pīṭala-**), **phāl** (**phāla-**), **bāl** (**vāla-**).

(ii) Skt. **r** > Panj. **l**. Most of these words are found with **l** in Pkts. **halhḍī** (**haridrā**: Pkt. **haliddā**), **lajj** (**rājju-**), **lās** 'rope' (**raśmī-**)? either loan from H. or borrowed from Pers. **lās** 'refuse of silk'. In numerals 39—48, the change **r** > **l** is as old as MI.

(iii) In a few words **-ry-** after short **a** became **-ll-** in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). **pal^{ṭnā}** (**paryasta-**: Pkt. **pallaṭṭai**), **palthī** (**paryasta-**), **pahlāg** (**paryāṅka-**), **palān** (**paryāṇa-**).

(iv) Skt. **-dr-** > Panj. **-ll-** as found in Pkt. **allā** (**ārdrā**: Pkt. **alla-**), **bhalā** (**bhadrā**-), **khullā** (**kṣudrā**- AMg. **chulla-**, **culla-**, cf. Mar. **cultā**).

(v) Skt. **l** > Panj. **r** : **abēr**, **sabēr** (**avēlā**, **savēlā**) cf. Panj. **bēllā** (**vēlā**).

(vi) In one or two words Skt. **l** appears as **n** in Panj. e.g. **nūn** Wl' **lūṇ** (**lavaṇa-**), **naṅgh^{nā}** beside **laṅgh^{nā}** (**laṅghate** but cf. **naṅkhati** 'to move'). The confusion between **l** and **n** is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), sūh (śapatha-) etc.

ṣ-: sōlā (sōḍaśa), saṭṭh (ṣaṣṭī-), chē 'six' comes from such form as *xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddhā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āśāḍha-), karh (kāriśa-), toh (tūśa-) tih (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aśitī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aštāiti 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in si 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [h̥at:h] (hāsta-), hīḥ (hṛdaya-), hal (hala-), haraḥ (haritaki).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhā-), gehā (grāha-), saihnā (sāhate).

Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound¹. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः पठितः सन्नतरो होनश्चासनादः ॥४३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ४४॥

been assimilated to those following¹.

§ 150. In groups stop + other consonant, the stop was not unexploded² because the next sound being more open³ a partial release took place which was enough⁴ to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -**ty**-> -**cc-**, -**dl**-> -**ll-**, -**dv**-> -**bb**, and -**ts**-> -**cch-**. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -**ty**-> -**cc**. **t** was formed by closing the air passage with the spread tip of the tongue at the teeth or their root⁵. In pronouncing **y** the contact is made with the two edges of the middle of the tongue upon the palate⁶, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate"⁷. **c** also had the same place of articulation as **y**. It is not clear whether **c** was an affricate or a simple stop in the times of the *Prātiśākhya*s. Prof. Macdonell thinks they (*i.e.*, palatals **c**, and **j**) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason **kh**, **gh** etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e.*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V *Prātiś* I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.

(4) A V *Prātiś*. I 24, *Taitt. Prātiś*. II 38.

(5) *Taitt. Prātiś* II 40.

(6) D. Jones: *English Phonetics* § 356

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of **t** to that of **y** without exploding the former. The **t** thus becoming unexploded lost its distinctiveness and moved on towards the position of **y** till the whole resulted in **-cc-**. The resulting sound is double after a vowel because in that case **t** is double on account of its forming the first member of the group **t+y**. This also explains why the resulting sound was unvoiced and not voiced. The **t** being longer prevailed over the fricative **y** in devoicing it. Similarly arose **-jj-** from **-dy-**, **-cch-** from **-thy-** and **-jjh-** from **dh-y-**.

(ii) **-dl- > -ll-**. The formation of **l** resembled that of **d** in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.¹ The **d** being followed by the contact for **l** at the same place was, therefore, unexploded, and **l** being a liquid and more sonorous sound prevailed upon **d** in assimilating it.

(iii) **-ts- > -cch-**. A similar consideration as for **-ty-** will explain this change also but with this difference that we might have expected **-ty-** to result in a palatal **-cc-** i.e. **-ttʃ**, and **-ts** in a dental **-cc-** i.e. **-tts** which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.²

Why **-ts-** resulted in an aspirated **-cch-** and **-ty** in an unaspirated **-cc-** seems to rest upon the sibilant in **-ty-** being not so strong as in **-ts-** because in the former case the spirant was only the devoiced form of **y** while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātiś. II 42, and A V Prātiś I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291—98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop¹.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātiśākhya** I. 10 rendered thus by Whitney— 'They (first mutes) are known as 'seconds' when combined with the qualities of **jihvāmūliya**, **ś**, **ṣ**, **s** and **upadhmāniya** ' Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.² This is the reason why the resulting group in MI also is double between vowels; thus **-kṣ-** in PI was **-kkṣ-** and hence became MI **-kkh-**. Similarly PI **-ṣk-** = **ṣkk-** > MI **-kkh-**, PI **-sm-** = **-smm-** > MI ***-mmh-** though represented by **-mh-** in writing. The metre shows that **-ṇh-** **-mh-** in MI should be pronounced, **-ṇṇh-** **-mmh-** respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group **-ṇh-** **-mh-** would simply be an aspirated **ṇ**, **m**. Subsequent development of MI **ṇh** into **nh** in WP analogous to **ṇṇ** > **n(n)** also proves it. No doubt a single **k**, **g** followed by **h** **fi** make an aspirated **kh**, **gh**. It is for this reason that an initial PI **kṣ-** > MI **kh** and not **kkh-**.

(iv) To account for **-dv-** > **-bb-**, we may assume that **v** was closer here than elsewhere. Hence it first became **b** and then assimilated **d**. cf. Aśoka **dbādasa** for **dvādaśa**.³

§151. In other cases the double consonant of the group assimilated the single one, thus **-nd-** > **-nn-** as attested by the **kharoṣṭhī** documents from Central Asia belonging to the first or

(1) Whitney on AV **Prātiś.** II 6, **Traitt. Prātiś** XIV 12-13.

(2) AV **Prātiś** I 58, III 28, 30-32; **Taitt. Prātiś** 1-7, 9-28.

Whitney's **Skt. Grammar** §§ 228-29.

(3) **Girnar** III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV *Prātiś.* III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

§152. Stop+stop.

1. **Homorganic** groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkaṇa-) but cf. cikkar 'mad'.

-gg-: gūggāl (gūggulu-).

-cc-: uccārṇā (uccarati); uccaṛṇā (uccaṭati) but the trans. form uccārṇā points to *uccit̥ati; khicṛī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchāṇā (pṛcchātī) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjāṇā (bhrjjāti).

tt-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāt; paṭṭī (paṭṭa-) kuṭṭāṇā (kuṭṭayati), ghaṭṭāṇā (ghaṭṭayati MBh. VI 2894 B).

dd-: uḍḍā besides uṛṇā (uḍḍayati), haḍḍ (*haḍḍa-).

-tt-: uttarnā (uttarati), tittar (tittirā-) lattā (lattā); mattā (mattā-), pittā (pitta-), citt (cittā-), khittī (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (*utkhiṭati),¹ ukkhal 'mortar' (*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghīkuār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamayate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-pt-: satt (saptā-), tattā (taptā-), suddā (suptā-).

-kth-: satthal (sākthi-).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajnā (utpadyate), WP upparṇā (utpatati, utpaṭati²).

-tph-: upphanā (*utphanati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural +n or m, the nasal is assimilated.

(1) The existence of a verb *khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharnā 'to separate,' bakhārā 'quarrel',

-kn-: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna 'to explain' Pkt. mukka- (§506) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaḥ: *namga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (rauikma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jivānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ became n [n]- in EP. and -nj in WP.

janeau, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āpā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāṇī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > *saññ > *sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātnī but P. saukkan?) Rattī "short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->-kk?

(?) arak (aratnī), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf. bhinnā-, chinnā-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->-bb-: pabban (padmīnī), pabb "forepart of the sole of the foot" (padma-)?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, **Panjābī** ranks with the North-Western languages, **Sindhī** and **Lahndī**, and with some **Pahārī** dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone-changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the **kharoṣṭhī** documents from Central Asia (Blöch J. As. 1912, I p. 332ff). In Eastern **Panjābī**, however, **-ṅ(h)-** **-ṇj(h)-** remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of **Hindī**. For disappearance of the nasal or its reduction to nasality of the previous vowel see **Nasalisation and denasalisation** §§111-19:

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasāṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prēṅkhá), suṅghanā (*śṛṇ-khati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgúli-), bhaṅg (bhaṅgā), siṅg (śṛṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg^alā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṇṇ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅghⁿnā (laṅghate).

-ṅc-: paṅj (páṅca), maṅjā (maṅca-); sinjⁿnā (siṅcāti) kunjī (kúncikā), kanj or kunj (kancu-), kunj (krúṅca), cunj (caṅcu-). Lah. vaṅj nā, vāiṇā S. vaṇⁿṇu (váncati).

-ṅch-: hūjhnā (uṅchati), pūjhnā (prōṅchati) Pkt. pumchaṛ, H. pōchnā, pūchnā).

-ṇj-: munj (muṇjā), anjan (aṇjana-). pinjara (paṇjara-), pinjanā beside pinnanā 'to card cotton?' (piṇjayati 'to kill'), bhannⁿnā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjḥā shñjhā), banjh (vandhyā: Pkt. vaṃjhā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), baṇḍanā (vaṇṭate), cuṇḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP, -ṇḍ- remains unchanged, *c.g.*, āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍi, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindi.

ṇḍr-: pōnnā beside pōṇḍā (paṇḍra-)

nt-: tand (tāntu), dand (dānta-) pāid W.P. puṣḍ (pādānta-), sād in sukkh sād (śānti-), masād (māsānta-) may be a *semi-tatsama*.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: ād WP ānda (āntrā-), jandā WP jandrā (yantrā-), mand WP mandar (māntra-), madārī or mādārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neṣḍā, WP niūndrā (ni-mantra-) WP māndrī (māntrika-).

-nth : pandh pānthāḥ), kandh (kanthā L.), madhānī (manthāna-). WP pāndhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāṇḍaḥ), sanēhā (sandēśa-). WP nanān (nānāṇḍā) EP nanād must be a loan from Hindi, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, *e.g.* manākkhā (mandākṣa-), manhēnmā 'destitution of milk' (manda + dhainava-), manrāh 'not roughened

sic a grinding stone,' *mantārū* 'not knowing how to swim,' *mankhaṭṭū* 'not earning anything'; also in *mannō* *f.* ill luck (*mandimā m.?*), *kunnan* beside *kundan* 'pure gold' (*kunda-*)?

-*ndr-*: *cann* beside *cand* (*candā-*), WP. *canhā* *jhanhā* (*candrabhāgā*).

-*ndh-*: *annhā* (*andhā-*), *bannh* (*bandhā-*), *kannhā* (*skandhā-*), *innhan* (*indhana-*), *binnhanā* (*vindhātē*), *rinnhanā* (**rindhati*), *runnhanā* (**rundhati*).

-*ndhr-*: *gōhran* (*gudā + randhra-*).

-*mp-*: *kambanā* (*kampate*), *cambā* (*campaka-*), *tumbanā* 'to stretch out cotton before carding it' (*trumpati*), WP *limbaṇā* (*limpati*).

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sām* (*śaimbya-*), *kuṛam* (*kuṭumba-*), *kōṛmā* (*kauṭumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamṇā* (*pralambate*). The forms appearing with -*mb-* are confined to EP.

-*mbh-*: *kamheār* (*kumbhakāra-*), *thammh* (*stambha-*), *khammhā* (*skambhā-*), *ulāmmhā* beside *ulāmbhā* (*upāmbha-*) *rammhanā* (*rambhate*).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI *mp[h]*, *e.g.* *kammanā*, *tummanā*, *camēlī*, WP. *limmanā*, *gummhā* besides forms with -*mb[h]*. Assimilation of *b-* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (**āmb-*, **āb*) *sām*; cf. Southern English pronunciation of *lamb*, *land*, *comb*: *pond*, *limb*: *wind* etc.

-*nt-* > **-nd-* > **-nn-* > *-n* in the Present Indicative III pl. Thus *karanti* > *karan*, *bharanti* > *bharan* etc. In WP Present participles also, thus Pkt, *karaṃta-* > WP *karnā* 'doing'

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. *nimmojhānā* (*nimnā+apadhyāna-*). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: *jamm* (*jānma*).

§158. **Double nasals**, like other double consonants have been preserved except that *ṇṇ-*, *-nn-* become alveolar.

-nn-: *ann* (*ānna*), *anāj* (*annāḍya-*).

-mm-: *damm* (*dramma-*).

§159. **Nasal+Semi-vowel** treated under *y-*, *r-*, *l-*, *v-* groups.

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, **Panjābī** ranks with the North-Western languages, *i.e.*, it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The **Prātiśākhya**s refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant¹. This may have been the course followed by the ancestors of **Panjābī**, thus:—

..ñś- > -ñśś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in *ṣṇī*,² and later on became an aspirated stop. But that would have been contrary to the **Panjābī** treatment of foreign fricatives whereby Pers. *x*, Eng. *θ*, Pers. Eng. *f* appear as *kh*, *th* and *ph*, respectively; while Pers. *g* Eng. *θ*, Pers. Eng. *z*, *v* appear as *g*, *d*, *j*, *b*

(1) **उणनेभ्यः कटतेः शषसेषु॥ AV Prātiś.** II 9 "After *ñ*, *ṇ* and *n* are inserted *k*, *ṭ* and *t* before *ś*, *ṣ* and *s*." **नकारस्य शकारे जकारः॥ AV Prātiś** II 10. 'Before, *ś*, *n* becomes *ñ*.' **उपूर्वः ककारः सषकारः॥ Taitt. Prātiś** V 32. "After *ñ* is inserted a *k* before *s* and *ṣ*." **टनकारपूर्वश्च तकारः॥ Ib.** V. 33 "After *ṭ* or *n* is inserted a *t*." Whitney's edition and translation.

(2) cf. the general tendency of **Panjābī** Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears *ss* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

mś: *banjh*, WP *vanjh* "pole for propelling a boat" (*vaṃśa*-) *bās* 'bamboo' is a loan from Hindī. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

The numerals *bīh*, *tīh*, come from Pkt. *vīsaī*, *tīsaī* and not from Skt. *vimśati*. *triṃśāt*.

ḍassanā is from *daśyati*, and *ḍang* 'bite' from **ḍakna* > AMg. *ḍakka* > **ḍamka*. cf. II. *ḍāk*, *ḍaṅk*.

kāssū (*kaiṃśuka*-) is a loanword.

-mś-: *pīhnā* comes from Pkt. *pīsaī* rather than Skt *piṃṣati*. cf. *ṣiṇā pezoiki*.

-ms: *kāssī*, W P. *kaiḥā* (*kaṃśa*:- *kāṃśya*-) seems to be a late borrowing with *-s* > *-h*. Sindhi *hanju* (*haṃśa*). *Panj* > *hans* is a loan. *hass* 'collar-bone,' but Sindhi *hanja*, "the part above the hip-bone on which infants sit in being carried" (*āṃśa*) *mās* (*māṃśa*-) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

MI *-mś-* *injhū*, WP. *ānjh*, Sindhi *hanja ṣiṇa āṣu* (*āṣru*-Pkt. *aṃsu*) *khangh* (*kāsā* Pkt. *khā sā* Pisch. § 206, **khassā* **khaṃśa*) cf. II *khāsi*. *khunjanā* to be missed (*kuṣṇāti*, Pkt. *kussaī* *khussaī*, **khūṃsaī*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) **mhiṃsī*) cf. II. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

cunghanā H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī* *cussaī* **cūṃsaī*; or from *cukṣati* > **cumkhati*).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

§ 161. Groups with *y*.

(1) *y* always occurs as the last member of a consonant-group¹ when a stop except a dental precedes *y*, the *y* is assim-

(1) Monier-William's Dictionary records only one word *यवागुली* *yvāguli* in which *y* occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (māṇikya-), chikkā (śikya-) cf. Guj. Śīkū saknā (śakyati or śaknōti), sāk 'relation' * (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate)¹, rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacīuṇī (vacyāte.)

-jy-: Jāṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhrjyate).

-ty-: phaṭnā (*sphaṭyati: sphaṭate), ghaṭṭanā (*ghaṭyate: ghaṭṭate: ghaṭate), tuṭṭanā (truṭyati).

-ḍy-: Powādhī jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), mappā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khāḍya-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vāḍya-), pasijjanā (prasvidyate) upajjā (utpadyate).

-dhy-: gijjhanā (grḍhyati), bujjhanā (būḍhyati), sujjhanā (śudhyati), sijjhanā (śidhyati), rijjhanā (rḍhyati), mājjhā (māḍhyā). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

(3) -ṇy- becomes nn- but the examples are not certain.

punn (pūṇya, kān f. (*kāṇya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words, see §121 (6).

(4) The treatment of **n+y** is not quite definite. In some words the **y** is assimilated and in others it becomes **j**. The former seems to be the proper development in E.P.

sunṇā, WP. **sunjā** (śūṇyā-); **jann**, WP **janj** (jānya-) cf. Mar. **jānavsā** (jānya+vāsa-); **kannē** *t.*, WP **Kanj** (kanyā) **dhān** WP **dhāi**, perhaps, for **dhān** ***dhānj** (dhānyā-); **mannan**, (**mānyate**), **neārā** (anyākāra-?). [M] **anj** (anya-).

(5) In **m+y**: the **-y** is assimilated.

uggamnā (**udgamyate**), **ghummanā** (HD **ghummai**: ***ghumya**).

(6) In **l+y**, the **y** is assimilated but in many cases the resulting **-ll-** seems to have been aspirated at some stage, probably before **Apabhraṃśa**, for we find its traces in several languages at present. For **Marāṭhī** see Bloch §148.

Kallh, H. **kalh** (kalya-), **pahlāg** (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In **v+y**, the **y** was assimilated and the resulting **vv** became **bb** in **EP**, but remained **vv** in **WP**. **Sindhi** treats this group differently in the initial position from the interior one.

bāgh (**vyāghrā-**), **sarbāh**, **sirbāh** (Panj. **sir**+Skt. **vyādhi-**).ā-

(8) In **sibilant+y**, the **y** is assimilated and the resulting **śś** **ṣṣ** fall together with **ss**.

-śy-: **nassanā** (**naśyati**), **dissanā** (**drśyate**), **saulā** (**śyāmala-**).

-ṣy-: **russanā** (**ruṣyate**), **tussanā** (**tuṣyati**).

-sy-: **sālā** (**syālā-**), **hāssā** (**hāśya-**), **hasnā** (**hasyate**) or perhaps a loan from **Hindi** but the latter goes back to **Pkt.** ***haṃsa-** **ālas** (**ālaśya-**), **kāssī** (**kāṃśya-**).

(9) In **ry**, **hy**, the **r** and **h** are assimilated because they are never doubled in a group (see § 151). The resulting **yy** becomes **jj** but in the case of **hy** it is aspirated for **h**, also, like **ś**, **ṣ**, **ś**, when assimilated, aspirates the resulting double consonant.

ry-: **kāj** (**kāryā-**), **WP** **pujjanā** (**pūryate**) **EP** **pugganā** may be an analogical formation after **bhajj** **Ambālā** **bhagg**; **bhiij**: **Ambālā** **bhigg**.

-hy-: gujjhā (gúhya-). bājhhō (bāhyatāḥ), bōjh (*uhya-:Pkt. vojja-), dājh (*dāhya-). WP ḍajjhⁿā (dahyate).

§162. **Groups with r.** In EP all groups containing **r** assimilate the **r** to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + **r** behaves differently from the group **r** + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the **Shāhābāzgarhī**, **mansehrā** and **Girnār** versions with those of **Kālsī**, **Dhauī** and **Jaugaḍa**. The group consonant + **r** was preserved while the group **r** + consonant shifted its **r** to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + **r**; thus we get **dharma** > **dhram(m)a-**, **sarva**->, **ṣavra**⁻¹. In WP. (also in Lahndī and Sindhi), the groups consonant + **r**, especially dental stops + **r** have remained unchanged, and the groups **r** + consonant in words beginning with a dental stop have shifted the **r** to the dental stop after doubling the other member. This latter tendency of shifting **r** is noticeable to some extent in **Prithirāj Rāsau** of Cand.²

Consonant + **r** : -

kr: **kōh**, S. **kōhu** (**krósa-**) **kōl**, S. **kōli** (**krōḍe**), **cakk** (**cakrā-**) **cukkā** (**cukra-**). **sūk** (**sukrā-**) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

gr: **gaṭṭlanā** (**grathnāti**) **gehā** (**grāha-**), **aggā** (**āgra-**), **jāgnā** (**jāgrati**). **graihn** 'eclipse' is a *ts*. **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** usually used in **gaū grās** 'portion of bread set apart for cows' is a *ts*. **graū** or **grā** 'village' is a loan from WP the common word in EP being **piṇḍ**.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) **dhram(m)a-** for **dharma** in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrā-).

jr: bajj 'calamity' (vājra-).

qhr: mīḍḍhā (mēḍhra-).

tr: tāhnā, WP trāhnā (trāsāyati), tōṛnā WP troṛnā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citrāyati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttī WP dātri (dātra-), tinn WP trai (tṛiṇi, Pkt tinni), (trāyah-). Guj. tran may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with taṭṭī, WP. traṭṭī, In ciṭṭā 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-nṭr-: ād, WP āndar (āntrā-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidṛā chidṛā-), dadd WP daddar (dadru-), nīḍ WP nīndar (nidrā). In ḍāhnā, if from drāghate, dr has become ḍ. For -ndr-, -ndhr- see § 15.

dhr: giddh (gṛ'dhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahāṇa-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (*kubra-: kubhṛā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāstra-), bhāunā (bhramati).

mr: makḥhan (mraḥṣaṇa-). When mr occurs in an internal syllable, a h develops between m and r, and the whole group

appears as -mb in Pkt. (Pisch. §205), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvāṇa-), missā (miśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ms. §160.

§163. r+consonant:

-rk: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP traṭṭalā (tarku-), makkar (markāṭa-), sakkar (śarkarā). In WP trakkaṭī in opposition to EP takkaṭī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than śālka.

-rg: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargarī).

rg̐h: māihgā (mahārg̐hā-), ghaggarā (gharghara-), Lah. aggh (arg̐ha-).

-rc: kucc (kūrcā-)

-rj: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ: kann (kārṇa-), pannā 'leaf' (parṇā-), unn (ūrṇā-), cūnnā (cūrṇa-), punneḍ (pūrṇimā), siūnā seḍnā (suvārṇa-; sauvarṇa-).

-rt, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp: sapp (sarṇā-), kapāh (karpāsa-), khappar (karpara-), tappraṭ, Lah. trappaṭ (L.S.I VIII' p. 326) (tālpa- connected with √tṛp MW.: *tarpa); ṭappanā, Poṭh. trappaṇā (*tarpati: tṛpyati).

-rb: kabrā (karbara-)

-rbh: gabbhā (gārbha-), cibbhar (cirbhāṭa-), dabbh Mul. drabbh (darbhā-)

-rm: kamm (kārma), camm (cārma), kāman (kārmaṇa-), nimmal (nirmala), WP. kummā (kūrmā-).

-ry: Dealt with under y-groups.

-rl: dūllō 'bridegroom'. H. dūlhā, Guj. dūlū (durlabha-?)

-rv: cabbanā (carvati), caubī WP cahvī (cāturvimsati-), khabbā (kharva-?)

-rś-: *dassanā* (*darsayati*), *pāssā* (*pārsvā-*), *passali* (*parśú-*)
-rṣ-: *ghassā* (*gharṣa-*), *khasanā* (*karṣati*), WP *vassaṇā* (*varṣati*). *baras. sarhō*, *ārsi* etc see under *svarabhakti*.

§164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: *bakk* (*valkā-*), *sakk* (*śál'ka-*).

-lg-: *guggal* (*gúlgulu-*), *phaggan* (*phálguna-*), *baggā* (*valgú-*). *bāg*, WP *vāg* (*valgā*) perhaps a loan on account of

-lp-: *tappar* (*tálpī-*?), WP *kappanā* (*kalpayati*).

-lb-: *subb* (*śulba-*) MW records *śulva* also but **-lv-** > **-ll-**.

-lm : *gummā* (*gúlma-*).

(2) In groups l+y, y is assimilated with frequent aspiration. See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: *bil*, *bill* in Mayā Singh's Dictionary. (*bilva-*).

-dl-: *bhalā* (*bhadrá-*: **bhadla-*) *allā* (*ārdrá-*: **ardla-*), *khullā* 'low, base' (*kṣudrá-*: **kṣudla-*), In J. Pkt. *chulla-* *culla-* Pischel § 325).

-rl-: *düllā* (*durlabha-*).

(4) **-ll-**: *pallā* (*pallava-*), *challī* 'maize-ear' (*challi-*). See also **-ly-** § 128.

§ 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral stop, v is assimilated to the stop.

-kv-: *kaṭhnā* (*kvathati*), *pakkā* (*pakvā-*)

-jv-: *jalnā* (*jvalati*).

-ṭv-: *khaṭṭ* (*khaṭvā*).

(2) Dental stop + v had three developments in MI, viz. double dental, labial or palatal stops. (Pischel §§ 298-300). In Panjābī all the three have their traces, but it is difficult to say which was proper to it. For *marāṭhī*, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in *kuṛattan* 'bitterness', *palattan* 'yellowness'. -t (-tva-) as in *miṭṭhat* 'sweetness'. *sat* (*satva-*) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in *kaurāpan*, *lucca-panā* etc.

WP *suhappan*. -p (-tva-) WP *suhnapp* 'beauty',
-ppā (-tva-) as in *būdhappā* 'old age'.

-dv- > -dd-: *dō* (*dvaū*) and its derivatives *dūjjā*, *dugganā* etc. They can, also, be explained as coming from *duvau* * *duv-* etc. cf. Pkt. *du-* in compounds. Lat. *duo*.

-dv- > -bb-: *bārā* (*dvādaśa*) and other numerals 22, 32, 42 etc. *beōr* (*dvi* + *varaka-* 'cloth'), *bār* (*dvāra-*), cf. *Guj. bījā*. *Mul. beā* 'second'.

-dhv- > -ddh-: *ḍhaṭṭhā* (*dhvasta-*: **dhvaṣṭa*). In Panjābī *dh* was cerebralised on account of the second cerebral.

-dhv- > *bbh-*: WP *ubbhā* (*ūrdhva-*)

-dhv- > *jjh-*: *jhaṇḍā* (*dhvajā* + *daṇḍa* *Mar-jhemḍ-jhankār* (*dhvanī-*) if not purely onomatopoeic.

The group -dv- resulting from *ud-* followed by a word beginning with *v-* became -vv- in Pkts (Pischel § 298), and consequently *bb* in EP, and *vv* in WP.

baṭṇā, WP *vaṭṇā* (*udvartana-*) cf. H. *ubaṭṇā*, Sindhi *uṭaṇu*.

(3) In groups *v+y*, *r+v*, and *l+v*, *y*, *r* and *v* are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant + *v*, *v* is assimilated.

-śv-: *sauhrā* (*śvaśura-*), *sass* (*śvaśrū-*), *sāh* (*śvāsa-*), *basāh* (*viśvāsa-*), *assū* (*āśvina-*), *pāssā* (*pārśva-*).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sikā* (*svaka-*: * *svākya-*) *sāk* (**svākya-*) are *ts.*: cf. *sakā*, H. *sagā* (*svaka-*).

(5) -hv- becomes -bbh-, *jibh*, *poṭh*, *jibbh*, (*jihvā*).

§166. Groups with a sibilant. Sibilant + stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tirschā (tiraścā), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-śṣ-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' sūṣka-), pōkkhar (pauṣkara-).

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭā-), muṭṭh (muṣṭī-), mitṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

-ṣṭr-: utṭh, ūṭ[h] (u'ṣṭra-), bhaṭṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (aṅgūṣṭha:-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skambhā-), bakḥhar (upaṣkara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthāli), thāh (sthāgha-), thānī (sthānā-).

-sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōrṇā (sphoṭayati).

(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrṇā (niścotate), niclā (niścala-).

-ś+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ś + p-: naputtā (niṣputra-), caūppar (catuṣpaṭa), Guj. cōpan (catuṣpañcāśat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), caunti WP. cautti (catustriṃśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (akṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

makkhī (mākṣikā), **pakkh** (pakṣā-), **sikkh** (śikṣā), **takhān** (takṣāṇam cl. acc. of takṣan)

The words where **kṣ** appears as **c(c)h** are early loans from a **ch** dialect and appear with **ch** in other IAVs (Turner §89)? *e. g.* **ricch**, **H. G.** **rich**, **Mar.** **rīs** : **ch** > **s** (ṛkṣa-), **kacch**- (kākṣa, kacchā), **churā**, with **ch** in others (kṣurā-: churikā), **taccha** beside **takhān** (takṣati), **macchar** beside **makkhī** (mākṣā *cf.* AMg, macchiyā), **chār** beside **khār** (kṣāra-)

For **tikkhā** (tikṣṇa-) see Turner § 89. **tinnhanā** 'to prick, pr. would be a doublet from the same if it does not come from the root √trh *cf.* trṇédhu : *trṇdhati.

(2) **t** or **p+s** become **c(c)h**.

-ts- **bacchā** (vatsā-), **macch** (mātsya-) **ussarnā** (utsarati) goes back to Pkt. Guj. **ucharvū** may come from **ucchalati**. *cf.* **nittarnā** (nistarati) for the different treatment of **ts** or **st** when one member belongs to the root and other to the preposition.

-ps- **accharā** (apsarā) **gucchā** (guccha-: grṣpa-).

(3) **ṣṇ** and **sn** appear as **nh-** or **n** if there be another **s**, **h** in the word.

tis (trṣṇā) may be a **ts**. from trṣṣā, or *cf.* trṣyāvat RV vii, 103', 3.

-ṣṇ- WP **unhālā**, **hunālā** (uṣṇakāla-)

"**sn**": **nhaunā** (snāti), **nēh** (snēha-), **nhū** (snuṣṭā).

(4) **-ṣm-** **sm-** appear as **-ss-** (Turner § 55).

-ṣm- **rassī** (raśmī-), Initially **ṣm-** > **m-** **mass** beside **mucch** (śmāśrū-), **masān** (śmaśāna-) is a loan because of **-ś-** > **-s-**.

-ṣm- **tusī** (*tuṣmā), **kōssa** (*kōṣmā), WP **hussar** (uṣma-)

-sm- **aśī** (asmé), **bhass** (bhasma) **bissarnā** (vismarati).

This treatment is peculiar to the North-Western Languages *cf.* **kāśir**, **Ké** word for Kashmīr (kāśmīra-). **Ludh.** **ambhāttar** 'we and others'; **tumhāttar** 'you and others' are loans from **H.** They have not been recorded by **Mayā Singh**.

(5) Sibilant + **y**, **r**, **v**, and **r** + sibilant have already been treated under **y-**, **r-**, **v-** groups.

(6) Double sibilants become -ss-, or s- in unaccented syllables.¹
 -ṣṣ-: nasang (niṣṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

Cerebralisation.²

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāi (bhrāṭr-), mārēā (mārīta-), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dīhnā dissanā (dr̥syatē, Pkt. dissaī, dīsaī). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhī JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For **gaṭṭh(i)**, **gaṇḍh(i)**, **paṛh**, **paraus(s)i**, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by **r**. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), **hīā** (hṛdaya-), **khittī** (kṛttikā) **mōeā** cf. **H. muā** (mṛtá-), **pōhllō** (pṛthula-), **tijjā**, **tīā** (tṛṭiya-), **kittā** (kṛtá the -t- being doubled, or -tt- being added by the influence of **suttā**, **tattā** etc.). **buddhā** **H. būrhā**, **S. buḍhō** commonly derived from **vṛddhā** should be referred to **br̥dha-** where the -ḍh- has been doubled on the analogy of **Pkt. daḍḍha-**. **Pa. vuddha-** beside **buddha-** and **vaddha-** may be due to contamination of **vṛddhā** and **br̥dha-** **miṭṭī** (mṛttikā) is found with cerebral in all except **Mar. mātī**.

(iii) **r+dental**. The dental remains dental.

-rt-: All Panjābī words containing PI **-rt-** are connected with the roots **kartati** 'to cut' and **kṛṇatti** 'to spin', and **vārtatē** 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus **kattanā** 'to spin', **kaṭṭanā** 'to cut'; **bāt** 'thing, matter' (**vārttā**), **bāṭ** 'road' (**vārtma-**; **vartih n.**). For details see Turner p. 562). **mṛttikā** > **P. miṭṭī** **H. maṭṭī**, **māṭī** **M. mātī**, **Dog. mittī** dental.

-rth-: **sāth** (**sārtha-**), **sāthhī** (**sārthika-**), **cautthā** (**caturtha-**)

-rd-: **gadhā** (**gardabhā-**), **kuddanā** (**kūrdati**), **caudā** (**cāturdaśa**), **baddal** (**vārdala-**), **bahld** (**balivārda-**), **paḍḍanā** (**pardati**).

-rdr-: **ṛ*addā** (**ārdṛá-**), **allā** (***ārdla-**). **kaudḍī** (**kapardikā**),

-rdl-: **chaddānā** (**chardati**) are found with cerebrals in other languages also. **daḍḍū** (**dardura-**) is doubtful on account of the loss of **-ra-**.

-rdh-: **addh** (**ardhā-**), **badhnā** (**vardhate**), **pacādh** (**paścār-dha-**) **puādh** (**pūrvārdha-**). The roots **vardhate** 'to increase' and **vardhati** 'to cut' have resulted in doublets in Panjābī, thus **badhnā** 'to increase'; **baḍḍhanā** 'to cut'. In **muddh** (**mūrdhā**) the cerebral appears elsewhere also.

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrā-), putt (putrā-), etc. For further examples see §162. Only cittā 'white' (citrā-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍūnnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhi (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), jurnā (yuta-), bahērā (vibhīṭaka-), harar (harīṭakī-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP trutt-, H. G. tūt- (truṭyati), tuṭṭh'nā (tuṣṭa-), dūddhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍ'nā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahinḍī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP treḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (tūratī); ḍar (daratī) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, ḍāṛhī, Guj. *id.* but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākritis (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., *sarāhnā*, WP *salāhṇā*, in rapid speech *srāh-*, *slāh-* (**śrāghate*: *ślāghatā*, cf., √*śrāth*: √*ślāth*). Other words like *g^araū*, WP *girā* or *g^arā*, (*grāma*), *bh^arā*, WP *id.*, L. *bhirā* (*bhrātā*), *g^arāh*, WP *id.*, L. *girāh* (*grāsa*) are loans from a Western dialect (probably WP). EP *gās* (*grāsa*) is a loan from Hindī.

§173. The Panj. prefix *paṛ-* meaning 'secondary' as in *paṛbāl* (**pravāla-*), *paṛdand* (**pradanta-*), *paṛchattī* (**prachatti-*), or 'one degree further removed' as in *paṛōttā* (*prapautra-*), *paṛnānnā*, *paṛdāddā* etc., is rather difficult to explain. It may perhaps be better connected with *prati-*. If it is really a case of *svarabhakti* from *pra-*, then why does *r* change to *ṛ*?

§174. In the following words, *svarabhakti* goes to Prākrit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*, cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*). *bar^s* 'year; to rain' and *ārsī* (*ādarśa-*, Pkt. *ārisa-*) are loans from Hindī on account of the preservation of *-s-*.

Insertion of Plosives.

§175. It sometimes happens that between the nasal *n* or *m* and the following *r* or *l*, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-*nar-* > -*ndar-*: *bāndar* (*vānara-*), *pand^arā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through **basāndar* (*viśvānara-* cf.

vaiśvāndara- found in the Sīyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change *-nd->-nt-* may have been due to the influence of *basant* (*vasanta-*) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

-mr->-mbr->-mb-*: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *amba-*), *tāmbā* (*tāmrā-*, Pkt. *tamba*, Aśokan *tambapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*am'rta-*) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

-ml->Pkt. -mbil->-mbi- or *-ml-: imblī* or *imlī* (*amlīkā*) cf. J. Pkt. *-amba*, *-ambila-* from *amla-* Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and *h*; *e.g.* *siṅgh* (*siṃhā*).

Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahndī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*krōśa-*). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and *Hindī* also. Thus *kārōp m-* 'ten million' but *kōṛī f.* 'score' (*kōṭī-*), *s^arāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kārōp ts.* (*kōpa*) perhaps on the analogy of *k'rodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (**śarka-: śālka-*), *WP traṭṭī*, *WP trāḷ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākritis - see Pischel § 90. Thus **lakkar** (lakuṭa-) cf. Nep. **lauro** 'stick', Panj. H. **lauṛā** 'penis'; **thabbā** (stabaka-), **uppar**, H. **ūpar** (upari, cf. AMg. **uppiṃ** beside **uvarip̐**), **assi**, H. *id.*, (**aṣītī**-). The case of **ikk**, L. **hikk** (ēka-) is puzzling. In Pkt. we get **ekka-** and **ikka-** presumably for **ēkka-** from which the expected form in Panjābī would be **ēk** as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. **khāt**, Mar. **śēt** (**kṣētra-**, Pkt. **khētta-**, **khitta-**). In Iranian also the initial vowel was not i.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus **kāccū**, **cākkū** (cāqū), **nuksā**, **nuskā** (nuskha), **kājak**, (**kāgaz**), **dējkā** (dēgca), **bujkā** (buqca), **nuskān** (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, **baṭlōh** (vartula+lōha-), **hamēl** 'necklace' (mēkhalā-?), **cīṛbā** 'flattened parched rice', H. **cīṛā** or **ciṛā** (cipīṭa-), **kaṛā**, H. **kaṛvā** (kaṭuka-), WP **partōh**, **patrōh** (putravadhū-).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. **palēṭṭhā** or **palōṭṭhā** (Panj. **paihlā+jēṭṭhā**), **palōs** (Panj. **pāl+pōs**), **mhāis** (Panj. **māih+H. bhāis**).

Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb **kāṛati**.

(1) —k as in **kaṛak**, **khapaṛak**, **gaṛhak**, **dhaṛak**, **bhaṛak**, **bhuṛak**, **maṛak**, **jh.ṛak**, **riṛak**, **taṛak**, **tiṛak**, **phaṛak**, **raṛak**; **sarak** (**sarati**),

khurak, surak, cirak, eurak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), ḍamak, lamak (lambate), dhamak (dhmāti); ṭaihk, baḥk, saiḥk (śvasiti), caiḥk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or .kār as in—

sūkkar, hūṅgar (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khaṅgh 'cough'), ḍhākār or ṭaghār [t.ə.k.ɑ:r] etc.

Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was $\check{x} \times \check{x}$, $\check{x} \check{x} \times \check{x}$, or $\check{x} \times \check{x} \check{x}$. Take for instance the words vaṇijyam (Pkt. vaṇijjam — × ×) and tiraścā- (Pkt. *tiracchao — × — —).¹

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban ^a j	tirchā
EP. *baniij	*taracchā	ban ^a j	tirchā
WP. L. *vaṇ'jj	*tiracchā	vaṇ ^a j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ ^a j	tirchō

(1) — denotes a short syllable, × a syllable *heavy by position only* and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindi and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. **Akabbara-** (Pers. Akbar), **suratrāṇa-** (Pers. sultān), **туруška-** (Pers. turk) etc.

Detailed Examination.

§184. (1) **Monosyllables** may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) **Dissyllables**, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— yādi,	Pkt. jaī	> EP jē
kāti,	„ kaī	> „ káf, H. id.
kara,	„ kara	> „ kár, H. id.
— kalā,	„ kalā	> „ kál, H. id. Guj. kál.
× — saptá,	„ satta	> „ sátt, H.G. sāt.
× — lajjā,	„ lajjā	> „ lajj, H. Guj. lāj.
— <u>x</u> vála,	„ —	> „ bál, H. id., WP vāhl.
× — bandha,	„ baṃdha	> „ bánnh H. Guj. bádh.
	etc.	etc.

§186. (3) Among *trissyllables* the schemes $\check{x} \cup \check{x}$, and among *tetrasyllables* the schemes like $\check{x} \cup \check{x}$ or those involving a naturally long syllable (—) after a syllable *heavy by position*

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

- — — káratī, Pkt. karāī > EP káre, H. Guj. *id.*
 — — x karaṇam, „ karaṇam > „ káran, S. káraṇu
 ghaṭa-, „ ghaṭaō > „ ghāṭā, H. *id.* Guj. ghāṭō
 x — x kuṇḍa-, „ *kuṇḍaō > „ kúṇḍā, H. kūḍā, Wl.
 kúnnā
 ghaṇṭa-, „ *ghaṇṭiā > „ ghāṇḍī, H. ghāṇṭī
 kāla-, „ kālaō > „ kālā, H. *id.*
 x — x palāśā-, „ palāso > „ palāh;
 karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.
 āśāḍha-, „ āśāḍhō > „ hāṣh, H. āśāṣh, Guj.
 āśāḍh
 gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.
 — — — — prasarati, „ pasaraī > H. pás(a)rē
 — x — — *parisvēdat,, > EP parseō, parsē, G.
 parsēv (o)
 — — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*
 x — — — — carmakāra-, „ cammayārō > „ cāmēār, H. camār
 cakravāka-, „ cakkavāō > „ cākvā, H. *id.* The
 expected form would be *cakvā, but that being the
 regular accentuation of causal verbs has shifted the
 accent from the final to the initial syllable.
 Moreover there is an overwhelming majority of words
 ending in unaccented final long vowels in Hindī, Panjābī,
 Rājasthānī and Gujrātī. cf. sāvā (*suāō सपाद्)
 — — — — lōhakāra-, Pkt. lōhaṣārō > EP luhār, H. *id.*
 — — — — śītakāla-, „ siyaālō > „ seāl
 x — — — — prakhyāna-, „ *pakkhāṇaō > „ pakhānā
 < — — — — sambhālayati, „ sambhālēi > „ samhālā,
 etc. etc. H. sābhālā.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes $\underline{x} \times \underline{x}$ among trissyllables, and $\underline{x} \times \underline{x}$, $\underline{x} \sim \times \underline{x}$ or $\underline{x} \times \times \underline{x}$ among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. āpach
$\sim \times \sim$	apútra-	> EP. aut, H. id.
	āraṇya-	> H. ārnā 'wild'
	alakta-	> EP. H. āltā, Guj. āltō
	alakṣya-	> Guj. ālakḥ
	alagna-	> H. ālag (Fallon's Dictionary), EP.
		alāgg may have been formed from lagg.

(Deś.) kaḍacchū-	> EP, H. Guj. kārchī
karaṅka-	> Panj. kārāg (recorded in Diction- aries).
karaṇḍa-	> EP, H. karni but G. karāṇḍi 'gold- smith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūrām, H. kūrṃā, kūnbā, kumbā S. kūrṃu.
kulattha-	> EP, H. kúlthī.
kṣurapra-	> EP, H. khúrpā. G. khúrpī, S. khúrpo.

(Deś) khaḍakki-	> H. khīrkī, Guj. khārkhī
tarakṣa-	> WP táraḥ, Guj. táras
tiraścā-	> Panj. H. tīrchā, Guj. tīrchō.
dhāritrī	> EP, H. dhārat, dhārtī, Guj. id.
paraśvaḥ	> EP, H. pársō

*parīśyā (cf. avāśyā) G. parās f. dew, frost

*prathilla- > EP páihllā, H. paihlā, Guj. péhlō

pralagna- [Pkt. *palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For -nā cf. S. virūṇo

pralambatē > WP pālāmpā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mūp's

*maricya- > EP, H. mīr^c, WP mār^c.

Pkt. mahamta G. mehtā H. maihtā

vaṇijya- > EP, H. bán^j, WP., Guj. vān^j.

varatrá- > H. bárat, Guj. vārat, S. varta.

vahāṅikā- > EP. H., báihgī, WP vá:hāṅī

virikta- > S. vírto 'tired'

viricyatē- > S. vírcapu 'to be tired'.

~x~x~ } vilagna- > [Pkt. *vilamga-] > EP., H. bilāg, S. vírñipo,
~x~x~ } Guj. válagvū, WP válagñā.

vilamba- > H. bílam, WP. vílam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bísamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

*Śarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sārkhā.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sulagnā, Guj. sálagvū

haridrā > EP hāldī, H. hāldī, Guj. haḷad
WP hārdāḷ.

~ ~ x ~ araghaṭṭa- > H. árhat, ráihat by early loss of a-;
Panj. báhlṭ by metathesis.

balivārda- > EP báhlđ, báuld.

udvartana- > H. úbtan; EP. bútnā. WP vātnā through
an early loss of -u-.

xx- } paryāṅka- > Panj. páhlāg H. pālāg cf. pālki.
xx- } paryasta-Pkt. pallatṭa- > Panj. pāl^ctnā, H. id.

vijñāptikā > H. bintī.

sambudhyati > Panj. sámjh^cnā, H. id.

śalyaka (P-kt. *śāllamka-) > EP sáhlāg.

-x- } kauṭumba- > Panj. kōrmā
-x- } dauhitra- > EP dohtā, H. id., WP dōhtrā.

durbhikṣa- > H. dubhuk (plutts), dubhak
L. S. I. IXi. p. 491).

nāraṅgikā > EP nārāṅgi.

māṇikya- > EP. māṇak, H. *id.* WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

karant-, Pkt. karaṃta- > Panj. kárdā, Pcth. kárnā,
H. kártā, Guj. kártō. See also §§ 117 and 156.
Lah. karendā is from Pkt. karaṃta-.

(ii) Present Indicative III pl.

karanti > Panj. káran see also §156. H. karē, O.H.
karahī cannot come from karanti.

(iii) The s- future of Gujrātī, Rājasthānī and Lahndī.

kariṣyāmi, Pkt. Karissāmi > Lah- Karsā, Raj. karsyū
„ „ Pkt. Karissam > Guj. kariś, pronounced
[ˈkariʃ], dialectically káras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrātī.

Kartavyam, Pkt. kariavvam > E. H. karib, Guj. karvū.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × **nissāṅkam** > Panj. nasāṅg, H. nisaṅk

× × — **prasvidyate** > Panj. pasijjānā, H. pasijnā

prasvinna- > H. pasinā, Guj. pasinō.

aṅguṣṭha- > Panj. gūṭṭhā, āgūṭṭhā, H. āgūṭhā, Guj.
aṅguṭhō?

agniṣṭhā- > Panj. giṭṭhī, āgiṭṭhī, H. āgiṭhī, Guj. *id.*

niṣkarma- > Panj. nakámmā, H. nikāmā, Guj. nakāmmī.

niṣputra- > Panj. napúttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṣṭh, Guj. *id.* The Panj. word is evidently a loan from H.

*pracchanṭati > Panj. pachāṇḍ-nā; perhaps H. pachāṇnā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ekastha- Pkt. ěkkaṭṭha- > H. ikāṭṭhā beside ikṭhā,)

Pkt. ěkkalla- > H. akélā beside iklā

Panj. kāṭṭhā-kállā on account of the loss of a- before the shift of accent took place.

— × × karāṇḍa- > Guj. karaṇḍō beside Panj. H. karnī.

(Deś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

praṇapṭr- > H. paṇāṭī-

*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīrīkh, H. *id.* Guj. *id.*

parīkṣā > Panj. H. Guj. pārah.

— — — — — āratīkā > Panj. H. Guj. āratī. The expected form would be *arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *āratrika-.

190. Then there are a few numerals which show irregular accentuations e.g.

unāṭī (29), H. unāṭīis beside ūntīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindi form is regular ikyāvan.

bavānjā (52), „ „ „ bāvan.

tavānjā (53), „ „ „ trēpan.

curānjā (54), „ „ „ cāvvan.

pacvānjā (55), „ „ „ pācpan.

chapānjā (56), „ „ „ chāppan.

satvānjā (57), „ „ „ satāvan.

aṭhvānjā (58), „ „ „ aṭhāvan.

unhāttar (69), H. unhāttar.
 pājhāttar (75), H. pichāttar.
 sanhāttar (77), H. satāttar.
 aṭhāttar (78), H. aṭhāttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like $\sim \times' \sim$ etc. Such words are chiefly

- (i) *tatsamas*,
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
 - (i) parsiddh, parākkh, basānt, mahānt, namitt, nakhiddh, bakūnth, nacint, paklāṇḍ, aḍāmbar etc.
 - (ii) pasind, patāṅg, nagāṇḍ, kamāṇḍ, malāṅg, pagāmbar, tamāncā; Satāmbar, Dasāmbar etc.
 - (iii) ghasūnn, ghamāṇḍ, bharīṇḍ, rabidd, dabāll, tarīṅg, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākṛit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. <i>pres. I sing.</i> , unemphatic= hā 'am', §133	āddā m. 'ginger'. M. ālā Skt. ādrā- §15, 170 iii. Bl.
abā j f. 'sound' Pers. āvāz.....§52	addh m. 'half' M. ādhā Skt ardhā- §170 iii. Bl.
abār f. 'delay', Poa. bār, Skt. avēlā §143 V.	adhāram [ə't.Δrəm] m. 'impiety'. ts Skt. adharma- §89
abhāggā [əp.əg:a] a. m. 'un- lucky', H. abhāga Skt. abhāgya- §89	agāhā=gāhā q. v.
ābīr=amīr q. v.	agg f. 'fire'. m. āg Skt. agnī- §15, 49, 154 (1) Bl.
āccharā f. 'nymph., girl's name' Skt. apsara § 167 M. āsrē Bl.	āggā m. 'front', H. āgā. Skt. āgra- §162
ād f. 'entail' W. P. āndar, M. āt Skt. āntrā-. §155, 162. Bl.	āggē adr. 'in front' H. āgā M. agyā Skt.* āgra-kā..... §103 Bl.
aḍāmbār m. 'ostentation' ts. Skt. āḍāmbara §191 (i)	aggh (Lah.) m. 'price' Skt. argha- §163

- āgūr** *m.* 'granulations in a healing sore'. || Skt. **āṅkūra** § 155
āinci *f.* 'inch' || Eng. inch § 30
ajj *adv.* 'to-day' || M. **āj.** || Skt. **adyā-** § 161 (2). **Bl.**
akbānjā = **akvānjā** *q. v.*
akl ā (u) ṇ (W. P.) *m.* 'proverb'. Skt. **ākhyāna-** § 52, 161
akl āṛā = **khāṛā** *q. v.*
akk *m.* 'particular plant'. || H. **āk.** Skt. **arka-** § 163
akkh *f.* 'eye', || Amb. **aṅkh** || M. **ākḥ**, **ās.** || Skt. **ākṣi-** § 49, 113, 167 **Bl.**
ākkhī *adv.* 'with eyes' || Pkt. **akkhihim** § 133 **b**
akvānja *adj.* 'fifty-one' || H. **ik(y)** **āvan**, M. **ekāvam.** Skt. **ekapañcāśat** § 135 190
alāgg *adj.* 'separate' || H. **alag** || Skt. **alagna-** § 187
a'āj *m.* 'remedy' || Ar. **īlaj.** 53
ālakh (G.) 'unknowable' || Skt. **alakṣya-** § 187
ālas *m.* 'laziness' || M. **ālas** || Skt. **ālasya-** § 161 (8) **Bl.**
āllā *adj.* 'wet'; || M. **ālē** 'ginger', Skt. ***ārdla-** § 143, 164, 170 **iii. Bl.**
āltā *m.* 'red dye' || M. **altā** || Skt. **alakta-** § 187 **Bl.**
amān *m.* 'faith' || Pers. **īmān** § 53
amb *m.* 'mango' M. **ābā.** || Skt. **āmra-** 22, 162, 175. **Bl.**
Ambarsar *m.* 'Amritsar' § 175
ambīr = **amīr** *q. v.*
amīr *adj.* 'rich' || Ar. **amīr** § 175
āmmā *f.* 'mother' || H. *id.* || Skt. **ambā-** 155
ān *f.* 'prohibition? order?' || M. **āṇ** Skt. **ājñā** § 154 (2) **Bl.**
ānach (G.) *f.* 'disgust' || Skt. **anicchā** § 187
anāj *m.* 'cereal' || H. *id.* || Skt. **annādya-** § 51, 158
anām *m.* 'prize' || Ar. **in'ām** § 53
āndā *m.* 'egg' || H. **āndā**, || Mul. **ānnā**, 'eye-ball'. || Skt. **āṇḍā-** § 15, 155, 170 **IV.**
aṅg *m.* 'mark' || H. G. M. **āṅk.** || Skt. **aṅkā-** § 155. **Bl.**
aṅgūr = **āgūr** *q. v.*
anhērā = **nhērā** *q. v.*
ānjan *m.* 'collyrium', || H. *id.* || Skt. **añjana-** § 155
ann *m.* 'food', || H. *id.* G. || Skt. **ānna-** § 158
ānnhā *adj. m.* 'blind', || Amb. **andhā** [āṇḍā], || H. **andhā**, **ādhā** || Skt. **andhā-** § 155
āp *pron.* 'self' || M. **āp**, || Skt. **ātmā** § 49, 154 (4) **Bl.**
āpnā *pron.* 'own', || W. P. **āpnā**, Mul. **āvdā** || H. **apnā** || Skt. **ātmanah** § 22, 154 (4)
āppaṇā (W. P.) *v. i.* 'to reach' || M. **upadṇē** || Skt. **utpatati** § 36 **Bl.**
arām *m.* 'relief' || Pers. **ārām** § 52
ārhat (H) *m.* Persian wheel || Panj. **hālht**, || Skt. **araghaṭṭa-** § 187
arind *m. f.* 'castor', || H. **arindī** || Skt. **ēraṇḍa-** § 55
ārṇā (H) *adj. m.* 'wild' || Skt. **āranya-** § 187

- ārsī *f.* 'ring with a mirror' || H. *id.*
 Pkt. ārisa- || M. ārsā *m.*
 'mirror' || Skt. ādarśa-
 §163, 174 **Bl.**
- arṭālī *adj.* 'forty-eight' || H. arṭālīs
 Skt. aṣṭacatvāriṃśat §116
- āratī *f.* 'wavering light before an
 idol'. || M. ārat || Skt. ārātrikā
 §189 **Bl.**
- āsā } *pron.* 'we.' M. āmhī || Skt.
 āsī } Ved. asmé (*dat. loc.*)
 §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'īsā+-ī
 §53
- asān *adj.* 'easy' || Pers. āsān §52
- āssī *adj.* 'eighty' || M. ēṣī, aiṣī. ||
 Skt. aṣṭī- §177 **Bl.**
- āssū *m.* 'N. of a month' || H.
 asauj || Skt. aśvinā- §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.
id. Skt. aṣṭasaptati- §190
- aṭhvānjā *adj.* 'fifty-eight' || H.
 aṭṭhāvar || Skt. aṣṭapañcāśat
 §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āt
 Pkt* aṭṭa- §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āth. || Skt.
 aṣṭāu §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt.
 āsta+ayana-? §25, 168
- ātthan *m.* 'evening' || Skt. āsta-
 §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt.
 §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvlā || M.
 avlā || Skt. āmalaka-
 §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* ||
 Skt. apūtra- §138, 183
- ayāli (WP) *m.* 'shepherd' || Skt.
 ajapāla- §138
- ayāṇā (W.P.) *adj. m.* 'ignorant'
 Skt. ajānat- §138.
- bacc *m.* 'young ones', || W.P. vace
 Skt. āpatya- §51, 138, 161 (2)
- bācchā *m.* 'calf' || M. vāsrū || Skt.
 vatsā 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt.
 vicchādayati §152
- bachērā *m.* 'colt' || Skt. vatsatara-
 §103
- bachōrnā *v. t.* 'to separate' || Skt.
 *vicchoṭayati §109
- bāddal *m.* 'cloud' || M. vādaḷ. || Skt.
 vārdaḷa- 22, 170 *iii Bl.*
- bāddhānā *v. t.* 'to cut. || Skt.
 vardhati §170 *iii*
- bāddhī *f.* 'thong' || WP vaddhārī
 M. vādh || Skt. bārdhira-
 §170 *iv Bl.*
- bāddhī *f.* 'bribe'. || W.P. vāddhī
 Skt. vṛddhi-. *vārdhika- §22, 96
- bādhnā *v. i.* 'to increase' || H.
 bārhnā, || WP vadhānā || M. vādhnē
 || Skt. vardhate §170 *iii Bl.*
- bāg *f.* 'rein' || WP. vāg, || H. bāg ||
 Skt. valgā §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt.
 vārga- §163
- baggā *adj. m.* 'white' || Skt. valgū-
 §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.*
 Skt. vyāghrā-
 §81, 161 (7), 162 **Bl.**
- bagheār [bægea: ɾ] *m.* wolf || Skt.
 vyāghrā+? §81
- bāh *m. f.* 'power' || WP. vāh, H.
 bas Skt. vāśa- §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī*
Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M.
bāhattar || Skt. *dvāsaptati-*
— §190 **Bl.**
- bahārā** *m.* 'myrobalan' || M. *vehlī*
Skt. *vibhīṭaka-* — §35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-*
— §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman*
Skt. *brāhmaṇa-* — §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt.
dvādaśa- — §135
- bāhṭ** *adj.* 'sixty-two' || H. *bāsath*
Skt. *dvāśaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt.
vadhū- — §130 **Bl.**
- bāhgi** *f.* 'carrying pole' || H. *id.*
WP. *vaihgī* || Skt. *vahaṅgikā*
— §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-*
— §162
- bājjanā** *v.i.* 'to be struck' || M.
vājñē v. t. || Skt. *vādyate*
— §22 **Bl.**
- bājjā** *m.* 'musical instrument'
Skt. *vādyā-* — §161 (2)
- bājjhō** *prep.* 'except, without'
Skt. *bāhya-* — §161 (9)
- bāk** *f.* 'circular ornament for feet'
M. *id.* || Skt. *vakrā-*
— §26, 114 **Bl.**
- bakhārā** *m.* 'basket, granary',
M. *vakhār* || Skt. *vakṣaskāra-*
§166 **Bl.**
- bakhārnā** *v. t.* 'to sprinkle, scatter'
M. *vikharṇē* Skt. **viṣkērayati*
— §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt.
valka- — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt.
vākṣas- — §141
- bakkhar** *m.* 'oil seeds' || Skt. *upas-*
kāra- §54, 166
- bákkarā** *m.* 'goat' || H. *bakrā* || Skt.
barkara- — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl*
Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt.
bāla- — §49
- balēd** *m.* 'ox' || Skt. *balivārda-*
— §103
- balōh** = *batlōh q. v.*
- bánaj** *m.* 'trade' || M. *vaṇaj* || Skt.
vaṇjya-
— §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP.
vāṇāṇā v. t. to 'divide' || WP.
vāṇāṇā || H. *bāṭnā* || M. *vāṭnā* ||
M. *vāṭṇē* || Skt. *vaṇṭati*
— §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda*
— §135
- bāndar** *m.* 'monkey' || H. *bandar*
M. *vādar* || Skt. *vānara-*
— 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vānī* || WP.
vāṇiā || Skt. *vāṇija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh*
H. *bās* || M. *vāsā* || Skt. *vamśā-*
— §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh*
M. *vājhā* || Skt. *vandhyā*
— §155, 161 (2) **Bl.**
- bānnhānā** *v. t.* 'to bind' || M. *bādhṇē*
Skt. *bandhati* §137, 155, 185 **Bl.**
- bār** *m.* 'door' || cf. || M. *dār*, *bārī*
Skt. *dvāra-* §165 **Bl.**

- bārā** *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**
- barāḡ** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṇḍā** *m.* 'portico'. || M. *varamḍ* *Dēṣ varamḍa-* — §189 **Bl.**
- bāras** *m.* 'year' = *bārḥā* *q. v.* — §163
- bārasnā** *v. i.* 'to rain' || WP. *vassanā* = *bārhnā* *q. v.* — §174
- bārat** (H.) *f.* 'thong' || M. *varāt* Skt. *varatrā* — §187 **Bl.**
- bārhnā** *v. i.* 'to rain' || M. *varasṇē* Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl.** *varasṇē*
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmika-* — §175
- basāḥ** *m.* 'confidence' || W. P. *vasāh* || Skt. *viśvāsa-* — §58, 165
- basānt** *m. f.* 'spring' || ts. Skt. *vasantā-* — §191 (i)
- basāntar** *m.* 'fire' || Skt. *visvānara* — §175
- bāt** *f.* 'thing, matter' || H. *id.* || Skt. *vārtā* — §141, 170 *iii*
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* *n.* §25, 170 — *iii* **Bl**
- baṭērā** *m.* 'quail' || Skt. *vartaka-* — §103
- bātloḥ** *m.* 'vessel' || Skt. *vartula+loha-* — §178
- bātnā** *m.* 'unguent' || WP. *vaṭna*, H. *ūṭṭan* || M. *uṭṇē* || Skt. *udvartana-* — §54. 165 187 **Bl.**
1. **bātti** *f.* 'wick' || WP. *vatti* || M. *vāt* Skt. *vartikā* — §25 **Bl.**
2. **bātti** *adj.* 'thirty-two' || H. *battis* || WP. *batti, battri* || Skt. *dvātrimṣat-* §
- bātti** *f.* 'stone' || WP. *vatti* || H. *batti* Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv*, Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt. *bahutva-* §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H. *bāvlā* || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā* — §119
- baur** *f.* 'snare' || Skt. *vāgurā-* — §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan* Skt. *dvipaṇcāṣat* — §190
- beḡh** *m.* 'marriage' || WP. *vyāh*, || H. *byāh*. || M. *vivah* || Skt. *vivāha-* — §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh* Skt. *viśa-* — §16 **Bl.**
2. **bēh** *m.* 'hole' || Skt. *vēdha* — §138
3. **bēh** *f.* 'Fate, luck' in **bēh-matā** || Skt. *vidhi-* — §138
- bēhllā** *adj. m.* vacant, WP. *vēhllā* Skt. *viphala-* — §80
- behrā** *m.* 'courtyard' || WP. *vēhrā* Skt. *vēṣṭa-* — §126
- bēllā** *m.* 'time' || WP. *vēlā* || M. *vēl* Skt. *vēlā* — §143 **V Bl.**
- bēl** *f.* 'creeper' || H. *id.* || WP. *vēl* || Skt. *valli-* — §29
- beōr** *m.* 'ladies' suit of two garments' Skt. *dvi+varaka-* — §165
- bēr** *m.* 'jujube' || M. *bōr* || Skt. *badara-* — §103 **Bl.**
- bhābbī** *f.* 'brother's wife' — §7

- bhāḍeār** *m.* 'store', 'company of girls' || *M.* **bhāḍār**, || *Skt.* **bhāṇ-ḍāgāra-** § 101, 138 **Bl.**
- bhāg** *m.* 'fate' || *WP.* *H. id* || *Skt.* **bhāgya** § 161
- bhāggānā** (*Amb.*) *v. i.* 'to run' || *H.* **bhāgnā** || *M.* **bhāgnē** || *Skt.* **bhagna-** § 15 **Bl.**
- bhāi** *m.* 'brother' || *WP.* **bhrā**, || *Lah.* **bhirā**. *M.* **bhāi**. *Skt.* **bhrātr** § 162, 170 *iii* **Bl.**
- bhain** *f.* 'sister' || *M.* **bāhīn** || *Skt.* **bhagini** § 49, 101, 138 **Bl.**
- bhājjanā** *v. i.* 'to run,, break' || *M.* **bhājne** || *Skt.* **bhājyate** § 161 **Bl.**
- bhālā** *adj. m.* 'good' || *M.* **bhalā** || *Skt.* **bhadra-*** **bhadla-** § 143, 164 **Bl.**
- bhalārā** (*WP*) 'better' || *Skt.* **bhadratara-** § 103
- bhānājā** *m.* 'sister's son' || *Skt.* **bhāginēya** § 157, 142
- bhāṅg** *f.* 'an intoxicating plant' || *H.* **bhāṅg** || *Skt.* **bhaṅgā-** § 155
- bhānnanā** *v. t.* 'to break' || *M.* **bhāñne** 'to divide' § **bhañjayati** § 155 **Bl.**
- bhāph** *f.* 'steam', || *M.* **vāph** || *Skt.* **vāspa-** § 126, 166 **Bl.**
- bhārnā** *v. t.* 'to fill' || *H. G. id* || *Skt.* **bharati** § 137
- bharind** *f.* 'wasp' § 191 *iii*
- bharā** *m.* 'brother' = **bhāi** *q. v.* § 172
- bhass** *f.* 'ashes' || *Skt.* **bhasma** § 167
- bhāsbbhāsā** [*poas'pasa*] *adj. m.* 'acrid (crucetation)' § 90
- bhatt** *m.* 'bard.' || *H.* **bhāt** || *Skt.* **bhatta-** § 152
- bhāttā** *m.* 'boiled rice' || *H. G.* **bhāt** *M.* **bhāt** || *Skt.* **bhaktā-** § 137, 153 **Bl.**
- bhatt** *m.* 'furnace' || *H.* **bhār** || *M.* **bhattā** || *Skt.* **bhrāstra-** § 162, 166 **Bl.**
- bhau** *m.* 'fate, spare' || *WP.* **bhā** || *Skt.* **bhāgā-** § 137, 138
- bhāu** *f.* 'eyebrow' || *H. id.* || *Skt.* **bhrū** § 162
- bhaūna** *v. i.* 'to wander' || *M.* **bhōvne** || *Skt.* **bhramati** § 162 **Bl.**
- bhaur** *m.* 'blackbee' || *H.* **bhāvar** || *M.* **bhōvar**. || *Skt.* **bhramara** § 119, 140 162 **Bl.**
- bhād** *f.* 'sheep' || *H.* **bhēr** || *Skt.* **bhēdra** § 15
- bhā(h)** *f.* 'root of water-lily' || *M.* **bhisē** || *Skt.* **bīsa** § 76, 126 **Bl.**
- bhō(h)m** 'chaff' || *M.* **bhūs** || *Skt.* **busā-** § 76, 126 **Bl.**
- bhū** *f.* 'earth' || *M.* **bhuī** || *Skt.* **bhūmi-** § 119, 137 **Bl.**
- bhūggā** *adj. m.* 'rotten' || *Skt.* **bhugna-** § 154 (*i*)
- bhūī** *f.* = **bhū** *q. v.* § 140
- bhūjjanā** *v. i.* 'to be fried' || *M.* **bhājne** || *Skt.* **bhrjjāti** § 137, 103, 152, 161 **Bl.**
- bhukkh** *f.* 'hunger' || *M.* **bhūk** *Skt.* **bubhukṣā** § 127, 138 **Bl.**
- bī** *m.* 'Seed' || *M. id.* || *Skt.* **bīja-** § 103, 137, 138 **Bl.**
- bīccharṇā** *v. i.* 'to go astray' || *H.* **bīcharṇā** || *WP.* **viccharṇā** || *Skt.* ***vicchuṭyate**— § 109
- bīcchū** *m.* 'scorpion' || *M.* **vimcū** || *Skt.* **vṛṣeika** § 67, 103, 166 **Bl.**
- bīcghār** [*bickā:r*] *perp.* 'in' § 90

- bih *adj.* 'twenty' || M. vis || Skt. **viṃśatī-** §135 160 **Bl.**
 bihī *f.* 'street' || W.P. **vīhī** || Skt. **vithi-** §15
 bijj *f.* 'thunder, lightning' || M. vij, **vijū** || Skt. **vidyut-** §49, 141, 161 (2) **Bl.**
 bijli *f.* 'lightning' || H. **id** || Mid. Pkt. **vijjuliā** || Skt. **vidyūt** §65, 121 (S) **Bl.**
 bikk = bakk *q. v.*
 bikkharnā *v.i.* 'To be scattered' || M. **vikhvriṇṇē** || Skt. **vikirati**, ***viṣkirati**, cf. **viṣkira-** §63, 109, 166 **Bl.**
 bil *m.* 'The Indian Bael' || WP. **bill** || M. **bēl** || Sk. **bilvā-** §121 (4), 164 **Bl.**
 blāg *m.* 'rope for hanging clothes on' || S. **virnigṃ**, || Skt. **vilāgna** Pkt. **vilamga** §187
 blām (H) *m.* 'delay' || Skt. **vilamba-** §187
 bind = bund *q. v.*
 bīngā *adj. m.* 'crooked' || M. **vāṅk** || Skt. **vakrā-** §36, 114, 141 **Bl.**
 bīnnhānā *v.t.* 'to pierce' || M. **vīdīṇē** || Skt. **vindhāte** §155 **Bl.**
 bīsamnā *v.i.* 'to break' || H. **id.** Skt. **viṣamyate** 187
 bīssarnā *v.t.* 'to forget' || M. **visarṇē** || Skt. **vismarati** §143, 167 **Bl.**
 bit *m.* 'means, wealth' || WP. **vit** || M. **vit** Skt. **vittā-** §152 **Bl.**
 bitth *f.* 'space' || M. **vīt**, || WP. **vitth** Skt. **vitasti-** §103 **Bl.**
 bōjh *m.* 'burden' || M. **ōjhṇē** || Skt.* **uhya-** || Pkt. **vojgha-** §161 (9) **Bl.**
 buddh *f.* 'wisdom' || Skt. **buddhi** §152
 būddhā *adj. m.* 'old' || H. **būrhā** Skt. **br̥ḍha-** §98, 170 ii
 būjjhānā *v.t.* 'to guess' || H. **būjjhānā** || M. **bujhṇē** || Skt. **budhyati** §137, 161 (2) **Bl.**
 bund *f.* 'drop' || M. **bind** || Skt. **bindu** §27 f
 Cābbānā *v.t.* 'to crunch, chew' || H. **cābnā** || M. **cāvṇē** || Skt. **carvati** §163 **Bl.**
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. **id** || Onomat. §180
 cakk *m.* 'potter's wheel' || M. **cāk** || Skt. **cakrā** §137, 186 **Bl.**
 cākvā *m.* 'kind of bird' || M. **id.** || Skt. **cakravāka-** §116 **Bl.**
 cālānā *v.i.* 'to walk' || M. **cālṇē** || Skt. **calati** || Pkt. **callai-** §129 **Bl.**
 cālā *v.* 'I may walk' || Skt. **calāmi** : Pkt. **callāmi-** §193, 112, 140
 cāmak *m. f.* 'brilliancy' || H. **id.** Skt. **camat-**—Onom. §180
 camār = cameār *q. v.* §103, 121
 cāmbā *m.* 'kind of flower' || M. **cāpā** || Skt. **campaka-** §155 **Bl.**
 camālī *f.* 'jasmine' || Skt. **campaka** + **kalika** or **valli** 156 **Bl.**
 cameār *m.* 'shoe-maker' || M. **cāmbār** || Skt. **carmakāra** §101, 138, 186 **Bl.**
 camm *m.* 'leather' || M. **cām** || Skt. **cārma-** §137, 163 **Bl.**
 cand *m.* 'moon' || M. **cāḍ** || Skt. **candrā-** §151 137, 155 **Bl.**
 caṅgā *adj. m.* 'good' || H. **id.** Skt. **caṅga-** §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana-

— §64

cáubi *adj.* 'twenty-four' || WP.

cáhvi, cávvi, cáhvvi || M. covi ||
Skt. caturvīṣṭi- — §163 Bl.

cáudā *adj.* 'fourteen' || M. caudā
cavdā || Skt. caturdaśa-

— 101, 138, 170 iii Bl.

Cáugganā *adj. m.* 'four times' ||
Skt. caturguṇa- — §163

cāūk *m.* 'an open square' || H. WP.

cauk || M. cauk || Skt. catuṣka-

— §166 Bl.

cáuntī *adj.* 'thirty-four' || WP.

cautti || H. cāūtis || Skt. catus-
triṃṣat- — §166

cáumpar } *m.* 'dice-cloth' || WP.

caupar || Skt. catuspaṭa-

cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar
Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral' || H. *id.*
Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' || M

cauthā || Skt. caturthā

— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*

WP. cētar || Skt. caitra-

— §15, 20, 162

chāddnā *v.t.* 'to leave' || M. sādnē

Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||

Skt. chavi—Pkt. chailla-

— §142 Bl.

cháinī *f.* 'chisel' || H. *id.* || WP.

chainī || Skt. chēdana — §101

chann *m.* 'verse' || Skt. chāndaḥ

— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.*
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.
ṣāvī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || ṣ. ṣa || Skt.
ṣaṭ (†) — §27, 144 Bl.

chāj *f.* 'bed' || H. Sēj || M. sēj. || Skt.
ṣayyā — §29 Bl.

chellā *m.* 'kid' || M. ṣeldū || Skt.
chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.
chidrā || Skt. chidrā-

— §7, 137, 162, 170 *iv.*

chíjjnā *v.i.* 'to be separated' || H.
chijnā || Skt. chidyate

— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chin̄k || H.
chīk || M. śīk || Skt. chikkā

— §127, 152 Bl.

1. chíkkā M. 'digit 6' || WP

chakkā M. śak. || Skt. ṣaṭka

— §26, 153 Bl.

2. chíkkā *m.* 'network for
hanging things' || M. śikē || skt.

śikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chin̄t || H.

chīṭ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.

kṣura- — §167 Bl.

cibbhar *m.* 'cucumber' || Skt. cirbh-
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.

caṭaka- — §26

cittnā *v.t.* 'to paint' || WP. cittarṇā

Skt. citrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.

citā M. citā || Skt. citraka-

— §19, 162, 170 IV Bl.

- cīṭṭā adj. m. 'white'* || Skt. citrā-
 §162, 170 IV
cōkkhā adj. m. 'good' || M. cōkh
 Skt. cōkṣa- §19 B1
cōr m. 'thief' || M. cōr || Skt. corā-
 §15, 137 B1
cūkkā m. 'kind of vegetable' || M.
 cukā || Skt. cukra- §162 B1
cūllhā m. 'fireplace' || M. cūl || Skt.
 culla- §128, 137 B1
cunj f. 'beak' || M. cōc || Skt. cañcu-
 §28, 155 B1
cūnnā m. 'lime' || M. cūnā || Skt.
 cūrpa- §19, 24, 163 B1
dā postpos. 'of' || Kṣ. sandā || S.
 handā || Poṭh nā || Skt. sant §118
dabbh m. 'grass' || WP. drabba || M.
 dābh || Skt. darbhā- §163 B1
dadd f. 'ringworm' || WP. dáddar
 || H. dād || M. dād || Skt. dadru-
 §162 B1
dáddhānā v.i. 'to burn' || Skt.
 dagdhā §153
dāddhā adj. m. 'strong' || M. dadhā
 Skt. dārdhya §24, 96, 176 B1
dáddh(u) m. 'frog' || Skt. dardura-
 §170 iii, 171
dāhnā v.t. 'to stretch' || Skt.
 drāghatē §162, 170 IV
dāhī m. 'curd' || M. id. Skt. dādhi-
 §103, 116, 138 B1
dāhīndī f. 'vessel for curd' || Skt.
 dadhibhāṇḍa- §134, 171
dain f. 'witch' || WP. dāin || Skt.
 dākinī §101, 106, 137, 138
dāj m. 'dowry' || M. dāj || Skt. dāya-
 or Pers. dād §142 B1
dājh f. 'burning thirst' || Skt.
 dāhya- §116 (9)
- ḍājjhānā (WP.) v.i. 'to be burnt'*
 || M. ḍājñē || Skt. dahyate
 §161 (9) B1
dākh f. 'grape, raisin' || Skt.
 drākṣā §15, 162
dákkhan m. 'south' || M. dākhin
 Skt. dáksina- §64 B1
damān m. 'minister' || WP. duān
 Pers. diwān §140
damm m. 'price' || H. dām || Skt.
 drama- §158, 162
dand m. 'tooth' || M. dāmt || Skt.
 dānta- §19, 137, 155 B1
dand m. fine, punishment }
dānḍa m. "stick" } || WP.
 ḍann || M. dand || Skt. dandā-
 §155, 170, IV 171 B1
ḍāṅg m. 'bite, sting' || H. daṅk,
 ḍāṅk || M. ḍāgnē, ḍamkh || Skt.
 *dakna- || Pkt. ḍakka, *ḍamka
 §160 B1
dārhi f. 'beard' || H. dārhi || Skt.
 dārdhikā §171
das adj. 'ten' || M. id. dahā || Skt.
 dáśa §145 B1
 Dasámbar || Eng. December
 §191 ii.
dássānā v.t. 'to tell' || Skt. darśa-
 yati §137, 163
ḍássanā v.t. 'to bite' || Skt. daśyate
 §160
dāttī f. 'sickle' || WP. dātrī || Skt.
 dātra- §162
dāun f. 'string' || M. dāvaṇ || Skt.
 dāmanī- §106, 119 B1
ḍaurū m. 'small drum' || Skt.
 ḍamarū- §119, 137, 140

- delāṛā *m.* 'day' || M. dīs || Skt. divasa- — §60 Bl.
- dēī *f.* 'used in girl's name' || Skt. dēvī — §142
- deōr *m.* 'husband's younger brother' || M. der, dir || Skt. dēvara- — §142 Bl.
- dhān *m.* 'rice' || M. id. || Skt. dhānyā- — §161 (4) Bl.
- dhárnā *v.t.* 'to place,' || Skt. dha-rati — §137
- dhār *f.* 'current' || Skt. dhārā — §137
- dhārāt *f.* 'earth' || Skt. dhāritrī — §66, 187
- dhātthā *past. parti.* 'fallen' || Skt. dhvasta- — §165, 171
- dhāulā *adj. m.* 'white' || M. dhaval || Skt. dhavala- — §101, 142 Bl.
1. dhaun *f.* neck || Skt. dhamāni — §119
2. dhaun *m.* 'half maund' || Skt. ardhamāna- — §51
- dhāuncā *m.* 'multiplication table of 4½' || Skt. ardhapāñcama- — §51
- dhōnā *v.t.* 'to carry' || Skt. dhau-kate — §137
- dhōh *m.* 'deceit' || Skt. drōha- — §126
- dhūā *m.* 'smoke' || M. dhuī 'fog' || Skt. dhūmā- — §112, 137, 140 Bl.
- dhūr *f.* 'dust' || Skt. dhūḍi, dhūli- — §138.
- dīn *m.* 'day' || Skt. dīna- — §137
- dīssānā *v.i.* 'to appear' || M. dīsnē Skt. drśyāte — §97, 137, 161 (8) Bl.
- dīttā (WP.) *past. part.* 'seen' || Skt. dr̥ṣṭā- — §171
- dītt *f.* 'lamp stand' || S. dīāṭi || Skt. dipa + varti- — §171
- dō *adj.* two || M. dōn || Skt. dváu — §165 Bl.
- dōhtā *m.* 'daughter's son' || WP. dōhtrā- || Skt. dauhitra- — §15, 65, 137, 162, 187.
- dūā = dūjjā *q.v.*
- dubb *f.* 'grass' || Skt. dūrvā — §24
- duddh *m.* 'milk' || M. dūdh || Skt. dugdhā- — §19, 137, 153 Bl.
- dūddhā see dūr̥h
- dūjjā *adj. m.* 'second' || M. dujā Skt. dvitīya- — §142, 165 Bl.
- dūllānā *v.i.* 'to become unsteady' } M. dūllē
- dūllhānā *v.i.* 'to be poured out' }
- Skt. *dulyate cf. dōlayati — §128 Bl.
- dūllā *adj. m.* 'generous' || Skt. durlabha — §163, 164
- dūnnā *m.* 'cup of leaves' || M. dōnī 'boat' || Skt. drōṇa- — §170 IV Bl.
- dūr *adj.* 'distant' || M. dūr || Skt. dūrā- — §137 Bl.
- dūr̥h *adj.* 'one and a half' || M. dīdh || Pkt. divaḍḍha- — 103, 171 Bl.
- gā *f.* 'cow' || M. gāī || Skt. gō- *gāvā — 137 Bl.
- gābbhā *m.* 'centre' || M. gābh 'embryo' || Skt. gārbha- — §137, 162 Bl.
- gādhā *m.* 'ass' || M. gādhav, gaddhā Skt. gardabhā- — §15, 127, 138, 170 iii Bl.

- gāḍḍā** *m.* 'earthworm' || Skt. **gaṇḍūpāda-** — §155
- gāggar** *f.* 'water vessel' || M. **ghāgar** || Skt. **gārgara-** : **gargari-** — §25, 163 **Bl.**
- gājñā** *v.i.* 'to thunder' || M. **gājñē** || Skt. **garjati** — §137, 163 **Bl.**
- gājjar** *f.* 'carrot' || Skt. **garjara-** — §24, 163
- gal** *m.* 'neck, throat' || **gaḷā** || Skt. **gala-** — §137 **Bl.**
- gāl** *f.* 'abuse' || WP. **gāli** || Skt. **gāli-** — §128
- gallh** *f.* 'cheek' || H. **gāl** || M. **gāl** || Skt. **galyā-** ? **gaṇḍa-** — §128 **Bl.**
- gāndā** *adj. m.* 'dirty' || Pers. **ganda** — §135
- gāndā** *m.* 'thread used as a charm' || Skt. **gaṇḍa-** — §155
- gāṇḍh** [*i*] *f.* 'knot' || H. **gāṇḍh** || Skt. **granthī-** — §170 (*i*)
- gāṇḍh^anā** *v.t.* 'to unite' 'mend' || H. **gāṇḍhā** || M. **gāṇḍhē** || Skt. **granthati** — §155
- gaṇḍḍā** = **gāḍḍā** *g v.*
- gānnī** *f.* 'enlarged eyelash' || Skt. **gaṇḍī** — §137, 138 **Bl.**
- gārāṭṭh**, **garāḥ** = **graṭṭh**, **grāh** *q.v.*
- gārāḥ** *adj. m.* 'thick' || M. **gāḍhā** || Skt. **gāḍha-** — §137, 155 **Bl.**
- gās** *m.* 'mouthful' || Skt. **grāsa-** — §162, 172
- gātṭh** [*i*] *f.* 'knot' || Skt. **granthī-** — §170 (*i*)
- gātṭh^anā** *v.t.* 'to unite, mend' || Skt. **grāṇḍhāti** — §155, 162
- geārā** *adj.* 'eleven' || M. **akrā** || Skt. **ēkādaśa** — §55, 116, 135 **Bl.**
- géhā** *m.* 'taking a thing forcibly' || Skt. **grāha** — §147, 162
- gērū** *m.* 'red earth' || M. *id.* Skt. **gairika-** — §103 **Bl.**
- ghāgg^arā** *m.* 'petticoat' || Skt. **gharghara-** — Deś **ghaggharam** **jaghanastha-** **vastrabhēdaḥ** — §163
- ghail** *adj.* 'wounded' || WP. **ghāil** || Skt. **ghāta-** — §101, 106
- ghand** *m.* 'Adam's apple' || H. **ghāṭī** || Skt. **ghaṇṭa-** — 137, 155, 186
- ghārā** *m.* 'jar' || M. **ghadā** || Skt. **ghaṭa-** — §137, 138, 186 **Bl.**
- ghāsoā** *m.* 'rubbing' || Skt. **gharṣa-** — §163
- ghāṭṭ^anā** *v.t.* 'to speak lowly of' || Skt. **ghaṭṭate** — §161
- ghau** *m.* 'wound' || WP. **ghā** || M. **ghāy** || Skt. **ghāta-** — §103, 137, 138 **Bl.**
- gheō** *m.* 'clarified butter' || WP. **ghiū** || K. **ghē** || H. **ghī** || M. **ghī** || Skt. **ghṛta-** — §60, 97, 101, 103, 137, 132 **Bl.**
- ghin** *f.* 'detestation' || Skt. **ghṛṇā** — §97
- ghōrā** *m.* 'horse' || M. **ghōḍā** || Skt. **ghōṭaka-** — §44, 103, 108, 137, 138 **Bl.**
- ghūmm^anā** *v.i.* 'to revolve' || M. **ghumṇē** || Deś. **ghummai** — §161 (5) **Bl.**
- giddh** *m.* 'vulture' || M. **gidh** || Skt. **grdhra-** — §97, 137, 162, 170 IV **Bl.**
- gījñ^anā** *v.t.* 'to become accused' || Skt. **gr'dhyati** — §97, 161 (2)

- gin^anā *v.t.* 'to count' || M. gaṇṇē
 Skt. gaṇayti, gaṇāti
 — §26, 108, 140 Bl.
- gītṭhī *f.* 'fireplace' || M. āgtī || Skt.
 agniṣṭhā- — §25, 189 Bl.
- gōh *f.* 'iguana' || Skt. gōdhā
 — §137
- gōhran *f.* 'anuo' || Skt. gudā +
 rand'ira- — §155
- gōrā *adj.* 'white, fair' || M. gōrū
 Skt. gaurā- — §15 Bl.
- gōt *m.* 'sub caste' || WP. gōttar || M.
 gōt || Skt. gōtrā-
 — §137, 162, 170 IV Bl.
- grāṇī *m.* 'mouthful' || L. girāṇī
 grās || Skt. grāsa- — §162
- graihn *m.* 'eclipse' || Skt. grāṇa-
 — §162
- graū *m.* 'village' || WP. grā, || L.
 girā M. gāv. || Skt. grāma-
 — §162 Bl.
- guāllā *m.* 'cowherd' || M. gavī || Skt.
 gopālā- — §101, 186 Bl.
- gúechā *m.* 'bunch' || M. guch, ghōs
 Skt. *grpsa- guecha-
 — §98, 152 Bl.
- gúggal *m.* 'a gum used as insense'
 || M. gugūl || Skt. gulgulu
 — §64, 152, 167 Bl.
- gūh *m.* 'excretion' || M. gū || Skt.
 gūtha- — §116, 137, 138 Bl.
- gújjar *m.* 'a Gūjar' || Skt. gurj'arā-
 — §163
- gújjhā *adj. m.* 'secret' || M. gūj
 Skt. gūhya- — §137, 161, (9) Bl.
- gúmmā *m.* 'collection' || Skt. gúlma-
 — §137 164
- gúmmhā *m.* 'hard boil' || Skt.
 gumpha-
- gunāh *m.* 'sin' || Pers. gunāh
 — §135
- gūrhā *adj. m.* 'fast (colour)' ||
 Skt. gūḍhā- — §15, 138
- gūttā *m.* 'thumb' || M. amgthā
 Skt. aṅgūṣṭha-
 — §51, 166, 189 Bl.
- haḍd *m.* 'bone' || M. haḍdā, haḍḍē;
 aṭhī *f.* 'stone of a fruit' || Skt.
 āsthī- *haḍḍa- — 132, 152 Bl.
- haī *m.* 'plough' || M. haī. || Skt.
 haīa- — 146 Bl.
- hāhdi *f.* 'turmeric' || M. haīad || Skt.
 haridrā
 — 65, 128, 143 (ii), 187 Bl.
- hāhēt *m.* 'Persian wheel' || M.
 rahāt || Skt. araghaṭṭa-
 — §187 Bl.
- hamāl *f.* 'necklace' || Skt. mākhalā(?)
 — §178
- hans *m.* 'goose' || S. hanjā || Skt.
 hamsā — §160
- harān *adj.* 'surprised' || Ar.
 ḥairān — §84
- hārar *f.* 'myrobalan' || WP. harīr
 || M. hīrdā || Skt. haritaki-
 — §67, 146, 170 (V) Bl.
- hārh *m.* 'N. of a mouth' || D. ahār
 [eā: r] || M. ākhād || Skt. āśāḍha-
 — §52, 138, 145, 186 Bl.
- hass *m.* 'collar bone' || also hans ||
 S. hanja 'waist' || Skt. āmpsa-
 — §132, 160
- hāsna *v.i.* 'to laugh' || M. hasnē
 Skt. hasyate — 161 (8) Bl.
- hāssā *m.* 'laughter' || Skt. hāsyā-
 — 161 (8)
- hathēlī = thēlī *q. v.*

- hatt *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Sk.
 hatta- — 152 Bl. ikṣū- — §15, 49, 167 Bl.
 hatth *m.* 'hand' || M. hāt || Sk. hásta-
 §19, 146, 166 Bl. imlī *f.* 'tamarind' || also imblī || Skt.
 hātthī *adv.* 'by hand' || Skt. amlikā — §26, 175
 hastā bhyām || Pkt. hattēhim
 — §133b
 hātthi *m.* 'elephant' || M. hatti || Skt.
 hastin- — §25 Bl.
 hīā *m.* 'heart' || H. hīā || M. hiyyā
 coury || Skt. hr̥dyaya-
 — §97, 146, 170 (ii) Bl.
 hīh (WP.) *f.* 'side of a bedstead' ||
 M. is || Skt. iṣā — §15, 132 Bl.
 hīlānā *v.i.* 'to be shaken' || H.
 hīlā || Skt. hīlati; hīlyati — §129
 hīran *m.* 'deer' || WP. haran || M.
 haraṇ || Skt. harīṇā- — §26 Bl.
 hōēā *past. past.* 'been, become' ||
 H. huā || Skt. bhūtā-; -ū->-ō on
 account of the root being 'hō-'
 §98
 hōr *pron. adj.* 'more, other' || H.
 aur || Rāj. ōr || Panj. also ar, ər,
 r || Skt. āpara- — §132
 hummh *m.* 'sultry weather' || WP.
 hussar || M. ūb || Skt. uṣman-
 — §132 Bl.
 hun *adv.* 'now' || Skt. adhunā
 — §51, 138, 140
 hunālā (WP) *m.* 'summer' || M. ūn
 (h) 'heat' || Skt. usṇākāla-
 — §167 Bl.
 hund 'gold coin' || WP. hunn Skt.
 hūṇa- : huṇḍa- — §155
 hūjhnā *vt.* 'to collect' || Skt. uñchati
 — §155
 ikk *adj.* 'one' || M. ēk || Skt. ēka-
 — §132, 177 Bl.
- innhan *m.* 'fuel' || Skt. indhana-
 — §15, 155
 itṭ *f.* 'brick' || Amb. iṇṭ || M. iṭ, vīt
 Skt. iṣṭakā, *iṣṭā- — §15, 136 Bl.
 jānā *v.i.* 'to go' || Skt. yāti
 — §137, 141
 jāddā (Poā) *m.* 'cold, chill' || H.
 jāṛā || M. 'jaḍ cold' || Skt. jādyā-
 — §161 Bl.
 jāddhā 'term of abuse' || WP.
 yaddhā || Skt. yabdha- — §153
 jāgnā *v.i.* 'to awake' || M. jāgnō
 Skt. jāgrat- — §162 Bl.
 jai *pron.* 'how many' || Skt. yāti
 — §193
 jāihnā *v.t.* 'to copulate' || WP.
 yaihnā || M. jhavanō || Skt. yabhati
 — §144 Bl.
 jālnā *v.t.* 'to burn' || M. jalnō || Skt.
 jvālate — §165 Bl.
 jāṁāi *m.* 'son-in-law' || WP. juāi ||
 M. jāvai || Skt. jāmatr
 — §57, 140 Bl.
 jāṁār *f.* 'a kind of cereal' || WP.
 juār || M. juvār || Skt. yavākāra-
 — §101, 140 Bl.
 jamm *m.* 'birth' || Skt. jānman-
 — §137, 157
 jāmmū 'a kind of fruit' || also
 jāmmān || H. jānan || M. jāb (h)
 Skt. jambu- — §155 Bl.
 jānānā *v.t.* 'to know' || M. jānō
 Skt. jānāti — §137 Bl.

- jāndā pres. part.* 'going' || H. *jātā*
Poṭh. *jānā* || Skt. *yānt-*
— §117, 155
- janeāu m.* 'sacred thread' || WP.
janjū || M. *jānvē* || Skt. *yajñopa-*
vītā- — §154 (2) **Bl.**
- jaṅgh f.* 'thigh' || M. *jāḡ (h)* || Skt.
jāṅghā — §49, 155 **Bl.**
- jann f.* 'wedding party' || WP. *janj*
Skt. *janya-* — §161 (4)
- jār m.* 'friend; paramour' || WP.
yār || Skt. *jāra-* c.f. Pers. *yār*
— §141
- jarāu m.* 'mode of setting jewels'
|| WP. *jarā* || from *jārṇā* 'to set'
— §106
- jārḥ f.* 'grinding teeth' || H. *ḍārḥ*
|| WP. *dārḥ?* || Skt. *dāṃṣṭrā*
dādhā, || Poa. *dāthā* — §126
- jaū m.* 'barley' || M. *jav.* || Skt. *yáva*
— §116, 141 **Bl.**
- jē conj.* 'if' || M. *jai* || Skt. *yādi*
— §103, 138, 141, 185 **Bl.**
- jēhrā direct pron. rel.* 'who' || Skt.
yasya+ ? — §141
- jēth m.* 'N. of a month' || M. *jēthvad*
Skt. *jyēṣṭha-* *jyaisṭha-*
— §137, 161, 166 **Bl.**
- jētthā adj. m.* 'eldest' || M. *jēthā*
Skt. *jyēṣṭha-* — §19 **Bl.**
- jhāndā m.* 'flag' || M. *jhēḍ* || Skt.
dhvajā+daṇḍā- ? — §165
- jhankār [ḷṇkə:r]* *f.* 'rattling'
Skt. *dhvani-* ? — §165
- jhatt adv.* 'at once' || WP. *jhabh*,
jhatt || Skt. *jhaṭiti?* — §137
- jhiūr m.* 'water-carrier' || Skt.
dhivara- — §142
- jī m.* 'creature' || M. *jīv* || Skt. *jivā-*
— §15, 103, 137, 142 **Bl.**
- jībḥ f.* 'tongue' || M. *jībḥ* || Skt.
jihvā — §25, 137, 165 **Bl.**
- jih--pron. rel. obl.* 'whom' || H. *jis*
Skt. *yasya* — §141
- jímē adv. rel.* 'how' || WP. *jivē*
G. *jēm* || Pkt. **jimeṇa* — §140
- jīun m.* 'life' || Skt. *jīvana-*
— §60, 142
- jō pron. rel. dir* 'who' || M. *jō* || Skt.
yaḥ — §141 **Bl.**
- jōt m.* 'yoke' || M. *id* || Skt. *yōktra-*
— §141 **Bl.**
- jū f.* 'louse' || M. *ū* || Skt. *yūkā*
— §103, 116 **Bl.**
- jūā m.* 'gambling' || M. *juvā* || Skt.
dyūtā
— §15, 103, 138, 161 (2) **Bl.**
- juhārā m.* 'gambler' || Skt. *dyūtā+*
dhāra- ? — §102
- jug m.* 'pair' || Skt. *yugma-*
— §154 (1)
- jūlā m.* 'cross-bar of a yoke' || M.
jūval || Skt. *yuga+hala-* ?
— §138
- jūn f.* 'life birth' || Skt. *yōni-* — §40
jūrṇā v.i. 'to be united' || Skt. *yuta*
— ? — §170
- jūtthā adj. m.* 'polluted', impure ||
H. *jhūta* || Skt. *juṣṭa* — §25, 137
- kābrā adj.* 'spotted' || M. *kabrā* ||
Skt. *karbara-* — §163 **Bl.**
- kacch f.* 'armpit' || M. *kās* *f.*
udder || Skt. *kākṣā*
— §152, 167 **Bl.**
- kāccū m.* 'tortoise' || M. *kāsav* ||
Skt. *kacchapa* — §152 **Bl.**
- kāḍḍhā v.t.* 'to take out' || M.
kāḍḍhē || Skt. *kṛṣṭa-* || Pkt. *kaṭṭhā-*
kaḍḍhā? — §126 **Bl.**

- kāḍāri** *f.* 'a thorny bush' || Skt. **kaṇṭakāri-** — §106
kāḍārnā *m.* 'hedgehog' || Skt. **kaṇṭaka+karaṇi-** — §103
kahāni *f.* 'story' || Skt. **kathānaka**, Pers. **kahānī** § 7, 85
kai *pron* 'into how many' || Skt. **kāti** — §103, 185
kaiḥ *imperat.* 'tell' || Skt. **kathaya** — § 70
kāihnā *v.t.* 'to tell' || Skt. **kathayati** — §137, 138.
kāiḥa (WP.) *m.* 'bronze' || Skt. **kāṃsā-** — §160
kāirā *adj. m.* 'squint-eyed' || Skt. **kākara** — §101
kāj *m.* 'work' || M. *id.* || Skt. **kāryā-** — §161 (9) **Bl.**
kājjal *m.* 'collyrium' || M. **kajaḷ** Skt. **kajjala-** — §64, 152 **Bl.**
kākkar *m.* 'frost' || M. **kamka** 'pebble' || Skt. **karkara-** §163 **Bl.**
kakkarī *f.* 'cucumber' || M. **kāḷkḍī** || Skt. **karkaṭikā** — § **Bl.**
kakkh *m.* 'blade of grass' || Skt. **kākṣa-** — §167
kal *f.* 'machine' || M. **kal** || Skt. **kalā** — §185 **Bl.**
kālā *adj. m.* 'black' || M. **kālā** || Skt. **kāla-** — §137, 186 **Bl.**
kalāḍvā *m.* 'bundle' || M. **kālvā** || Skt. **kalāpa-** — §138 **Bl.**
kāllā *adj. m.* 'lonely' || Poth. **ghallā** || H **akālā** || Skt. **ekākīn-** Pkt. **ekkalla** — §55, 169
kallh *adv.* 'tomorrow-yesterday' || M. **kāl** || Skt. **kalya-** — §128, 161 (6) **Bl.**
kāman *m.* 'jugglery' || Skt. **kārmaṇa-** — §163
kamārā *adj. m.* 'unmarried' || M. **kunvār** || Skt. **kumāra-** — §101, 140 **Bl.**
kāmbanā = **kammanā** *g. v.* § 165
kāmbal *m.* 'blanket' || also **kāmmal** M. **kāḷblō** || Skt. **kambalā-** §155 **Bl.**
Kamheār *m.* 'potter' || also **kamhār** || M. **kūbhār** || Skt. **kumbhakāra-** — §101, 155, 138, 103 **Bl.**
kamm *m.* 'work' || M. **kām** || Skt. **kārman-** § 19163 **Bl.**
kāmmanā *v.i.* 'to shiver' || M. **kāpnō** Skt. **kampate** § 156 **Bl.**
kān *f.* 'defect, crookedness' || Skt. ***kānya?** — §161 (3)
kānā *adj. m.* 'one-eyes' || M. **kāṇī** Skt. **kāṇā-** — §15 **Bl.**
kāndā *m.* 'thorn' || M. **kāṭā** || Skt. **kāṇṭaka-** — §155 **Bl.**
kānc *m.* 'glass' || Skt. **kaca-** — §113
kandh *f.* 'wall' || Skt. **kanthā** — §155
kāndhā *m.* 'edge' || M. **kaṇṭh** 'throat' || Skt. **kaṇṭhā** — §155 **Bl.**
kanēddū *m.* 'swelling behind ear' Skt. **kaṇṇa kaṇḍū** — §103
kanēr *m.* 'kind of plant' M. **kaṇē** Skt. **kaṇṇikāra-** **kaṇṇikāra-** — §103 **Bl.**
kanērā (Mul) *m.* 'mat-weaver' || Skt. **kāṇḍakara** — §103
kāṇgan *m.* 'bracelet' || M. **kaṇkan** || Skt. **kaṇkaṇa-** — §64, 155 **Bl.**
kānganī *f.* 'kind of grain' || M. **kāṅg** || Skt. **kangunī** — §64 **Bl.**
kānghā *m.* 'comb.' || M. **kaṇṇkvā** Skt. **kaṇkata** — §126 **Bl.**
kanhērā *m.* 'shoulder' || Skt. **kaṇḍha+taṭa-** — §103

- kanj *f.* 'slough of snake' || Skt.
 kañcu- — §28, 155
 kann *m.* 'ear' || M. kân || Skt.
 kārṇa — §137, 163, **Bl.**
 kānnā *m.* 'reed' || Skt. kāṇḍa-
 — §15, 19, 155
 kanneā *f.* 'girl', 'virgin' || WP.
 kañj. Skt. kanyā — §161 (4)
 kānnhā *m.* 'shoulder' || Amb.
 kāndhā || Skt. skandhā- — §155
 kaṇṭhā *m.* 'necklace' || WP.
 kainṭhā *ṭs.* || Skt. kaṇṭhā — §30
 kapāḥ *m. f.* 'cotton' || M. kápūs
 Skt. karpāsa- — §145, 163, 186 **Bl.**
 kappanā (WP.) *v. t.* 'to cut' || M.
 kāpnē Skt. kalpayati — §164 **Bl.**
 kappārā *m.* 'cloth' || M. kāpad
 Skt. karpāṣa- — §64 **Bl.**
 kārṇā *v. t.* 'to do' || M. karṇē
 Skt. kārati — §15, 49, 137, 147 **Bl.**
 kārāḡ *m.* 'skeleton' || Skt. karanka-
 — §187
 kārā *m.* 'bracelet' || M. kaḍī || Skt.
 kaṭaka- — 138 **Bl.**
 kaṇḍhā *m.* 'frying pan' || Skt.
 kaṭaha- — §135, 138
 kārçhī *f.* 'ladle' || M. kaḍī || Dṛs.
 kaḍacchū — §187 **Bl.**
 kārhnā *v. i.* 'to be boiled' || M.
 kaḍhnē Skt. kvathate — §165 **Bl.**
 kārḥā (WP) *m.* 'camel' || Skt.
 karabha- — §138
 karīḥ *f.* 'bits of cowdung' || Skt.
 kārīṣa- — §145
 kārṇī *f.* 'masson's trowel' || Skt.
 karaṇḍa- — §187, 189
 kārū *m.* 'medicine for horses'
 Skt. kātuka- — §138
 kasērā *m.* 'brazier' || M. kāsār
 Skt. *kamsakara- — §103 **Bl.**
 kāsṇā *v. t.* 'to tighten' || M.
 kasṇē || Skt. karṣati — §121 (4) **Bl.**
 kāsṣī *f.* 'bronze' || M. kāsṣē || Skt.
 kām̐sya- — §160, 161 (8), **Bl.**
 kāṭh *m.* 'wood' || M. kāṭhī || Skt.
 kāsṭha- §19, 121, 137, 166 **Bl.**
 kāttak *m.* 'N. of a month' || WP.
 kattē || Skt. kārṭtika- — §22
 kātṭnā *v. t.* 'to spin' || M. kātṭnō
 Skt. kartati — §170, *iii* **Bl.**
 kātṭnā *v. t.* 'to cut' Skt. kartati
 — §110, 170 *iii.*
 kātṭhā *adj. adv.* 'together',
 'united' || Poṭh ghaṭṭhā Skt.
 ēkasthā- — §55, 131, 189
 kāttī *adj.* 'thirty-one' || Skt.
 ēkatrīm̐śat — §55, 135
 kāuddī *f.* 'cowrie shell' || Skt.
 kapardikā — §103, 170 *iii*
 kaul *m.* 'lily, flower' || Skt.
 kāmala- — §101, 119 (2) 140
 kāura *adj. m.* 'bitter' || Skt.
 kaṭuka- — §63, 178
 keārā *m.* 'field, bed' || Skt. kēdāra-
 — §60, 101, 138
 kēllā *m.* 'banana' || M. kēl, kēlē
 Skt. kadālī — §103 || **Bl.**
 kēssū *m.* 'kind of flower' || Skt.
 kaīm̐śuka- — §24, 160
 khabbā *adj. m.* 'left, not right' ||
 Skt. kharvā- — §163
 khāggā *m.* 'leaf of ghia kamār' ||
 Skt. khaḍga- — §153
 khāī *f.* 'ditch' || M. *id.* || Skt. khātā-
 — §137, 138 **Bl.**

khair *m.* 'kind of wood' ||
M. kher || Skt. khadirā-

— §101 **Bl.**

khāj *f.* 'itching' || M. *id.* || Skt.
kharjū — §25 **Bl.**

khājjā *m.* 'food' || M. khājē || Skt.
khādyā- — §161 (2) **Bl.**

khajūr *f.* 'date' || M. *id.* || Skt.
kharjūra- — §163 **Bl.**

khāmmhā *m.* 'column, pole' || M.
khād || Skt. skambhā-
— 155, 166 **Bl.**

khānā *v. t.* 'to eat' || Skt. khādati
— §137

khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-
— §155

khāndā *prep. part.* 'eating' || Skt.
khādant- — §117

khaṅgh *f.* 'cough' || M. khāspē
Skt. kāsā, || Pkt. khāsiya-,
*khassā-, *khamṣā
— §125, 160 **Bl.**

khānnā *m.* 'one quarter' || Skt.
khaṇḍa- — 137, 155

khāppar *m.* 'skull, bowl' || M.
khāpar || Skt. karpara-
— §124, 163 **Bl.**

khār *f. m.* 'alkali' || Skt. kṣāra-
— §167

khārā *m.* 'arena' |
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khārī
— §137

khāssānā *v. t.* 'to take by force'
Skt. karṣati — §125, 163

khatt *f.* 'dowry with a bedstead'
|| M. khāt || Skt. khatvā
— §137, 165 **Bl.**

khēl[h]nā *v. i.* 'to play' || M.
khēṇē || Skt. krīdati kṣvēlati
— §35, 63, 124 **Bl.**

khēs *f.* 'a sheet of figured cloth'
Pers. kēs — §125

khēt *m.* 'field' || M. śat || Skt.
kṣētra- — §15, 19 **Bl.**

khferī *f.* 'mixture' || Skt. khiccā
— §152

khfinkhāp *f.* 'brocade' || Pers.
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*
Skt. kṣīrā- — §167 **Bl.**

khīrkī (H) *f.* 'window' || M.
khīḍkī || Dēś khaḍakkī
— §187 || **Bl.**

khīssā *m.* 'pocket' || Pers. kīsa-
— §125

khītī *f.* 'constellation' || M. kātyā
Skt. kṛttikā
— §97, 124, 152, 170 *ii* **Bl.**

khōh *f.* 'hunger' || Skt. kṣudhā
— §76, 86, 135, 138, 167

khōt *m.* 'base alloy' || Skt. kautya-
— §124

khūddō *f.* 'ball' || WP. khiddū,
khē(h)nū || Skt. kanduka-
— §281, 103, 124

khūh (ā) *m.* 'well' || M. kuvā
Skt. kūpa- — §124 **Bl.**

khūllā *m.* 'mean fellow' || Skt.
kṣudrā-: kṣudla- — §143, 164

khūndhā *adj. m.* 'blunt' || Skt.
kuṇṭha- — 124, 155

khūnjā *m.* 'corner' || H. kōnā
Skt. kūṇa- ? — §124

khūnjhānā *v. i.* 'to miss' || Skt.
kuṣṇāti || Pkt. *kussai, kuṃsai
*khuṃsai — §160

khūrpā *m.* 'scraper' || Skt.
kṣurapra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī
— §125

khúss^anā *v. i.* 'to miss' || Skt.
kuṣṇāti — §125

khúthī *f.* 'bad woman' || Skt.
kustri — §125

kīllā *m.* 'peg' || M. kīlli, khīl
Skt. kīla- — §137 **Bl.**

kīmē *adj. inter* 'how?' || WP.
kīvē, || G. kēm || Pkt. *kimēṇa
— §140

kīrnā *v. i.* 'to be scattered' || Skt.
kirāti — §108

kīrā *m.* 'insect' || M. kidā || Skt.
kīṭa- — §137, 138, **Bl.**

kīrtghān [kīrtkean] *adj.*
'ungrateful' *ts.* || Skt. kṛtaghna-
— §90

kīttā *past. part.* 'done' || M. kelā
Skt. kṛtā- — §25, 97, 170 *ii* **Bl.**

kōh *m.* 'league, 1½ miles' || M. kōs
Skt. krōśa- — §145, 162 **Bl.**

kōhni = kūhni *q. v.*

kōl(ē) *prep.* 'near' || M. kōr
'side'? Skt. krōḍa-
— §49, 103, 162 **Bl.**

kōrh *m.* 'leprosy' || M. kōḍh || Skt.
kuṣṭha- *cf.* Pa. kōṭha-
— §38 **Bl.**

kōrī *f.* 'score' || Skt. kōṭi — §176

kōrmā *m.* 'family', || Skt.
kaṭumba- — §155, 187

kōssā *adj. m.* 'lukewarm' || Skt.
kōṣma — §137, 167

kōṭthā *m.* 'room, cell' || M. kōṭhā
Skt. kōṣṭha-
— §15, 19, 137, 166 **Bl.**

kūbbā *adj. m.* 'hump-backed' || M.
kubdā, khubā || Skt. kubhrā-:
*kubra- — §162 **Bl.**

kucc *m.* 'brush' || M. kuccā || Skt.
kūreā- — §24, 163 **Bl.**

kudūl *m.* 'mattock' || M. kudōl
Skt. kuddāla- — 152 **Bl.**

kūdd^anā *v. i.* 'to jump' || kudṇē
Skt. kūrdati
— §24, 170 *iii* **Bl.**

kuhārā *m.* 'axe' || M. kurhād
Skt. kuṭhāra- — §62 **Bl.**

kūhl *f.* 'canal, stream' || Skt.
kulyā — §25, 128

kūhni *f.* 'elbow' || Skt. kaphōṇi-
— §78 138

kúkkar *m.* 'cock' || Skt. kukkutā-
— §64, 137, 152

kukkh *f.* 'womb' || M. kūs || Skt.
kuṣī — 15, 49, 137, 167 **Bl.**

kūlā *adj. m.* 'soft' || M. kōmvīlā
Skt. kōmala- — §103 **Bl.**

kúlthī *f.* 'kind of pulse' || Skt.
kulattha- — §187

kúmmē (WP.) *m.* 'tortoise' || Skt.
kūrmā — §24, 163

kunāli *f.* 'dish' || WP. kunni

kūndā *m.* 'large cup' || M. kuṇḍ
Skt. kuṇḍa- — §155, 186 **Bl.**

kúndan = kunnon *q. v.*

kúngū *m.* 'saffron, red powder'
|| M. kuṇkūm || Skt. kuṇkuma-
— 103, 155 **Bl.**

1. kunj = kanj 'snake's slough'

2. kunj *f.* 'crane' || Skt. krāñcā
— §155

kúnjī *f.* 'key' || Skt. kuñcikā
— §155

kúnnan *m.* 'pure gold'
— §155

kūram *m.* 'child's father-in-law'
|| H. kuṛmā kumbā || M. kuṭumb
Skt. kuṭumba-

§64, 138, 155, 187 **Bl.**

kurāttan *f.* 'bitterness' || Skt.
kāṭuka+tvana — §165

lābbh^anā *v.t.* 'to find' || M. lābh^ṇē
Skt. labhyatē — **Bl.**

lāddānā *v.t.* 'to load' || Skt.
lardayati — §110

lāddhā (WP.) *past. part* 'found'
Skt. labdhā- — §153

lāgg^anā *v.i.* 'to be attached' || M.
lāg^ṇē || Skt. lagyati, lagna-
— §154, 161 **Bl.**

lāhā *m.* 'gain' || Skt. lābha-
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.
lajjā — §49, 143, 152, 185 **Bl.**

2. lajj *f.* 'rope' || Skt. rājju-
— §143 ii, 152

lak(h)ir *f.* 'line' || Skt. lēkhā *ts.*
— §136

lakkār *m.* 'stick' || H. Panj. laurā
'penis' || Nep. lauro 'stick' || M.
lakdā Skt. lakṣa-: *lakhuṭa-
— §64, 177 **Bl.**

lalārī *m.* 'dyer' || Skt. nīla+kāra
— §58

lāmbā *adj. m.* 'long' || W. P.
lammā || M. lāb || Skt. lamba-
— §155 **Bl.**

lāṅgh^anā *v.i.* 'to pass, cross' || M.
lāṅgh^ṇē || Skt. langhate
— §55 **Bl.**

lās *f.* 'rope' || Skt. raśmī-
— §143 ii.

latt *f.* 'leg' || H. Jāt || Skt. lāttā
— §152

laṭṭh *f.* 'axle' || H. laṭh, lāṭhī

lāṭṭhī *f.* 'stick' || M. laṭ(th)

Skt, yaṣṭī- *laṭṭhi- — §25 **Bl.**

lāuhddā *adj. m.* 'small' || Skt.
laghū- — §138

līh *f.* 'line' || Skt. lēkhā — §138

lik(h) *f.* 'line' || Skt. lēkhā *ts.*
— §136

likh *f.* 'louse, nit' || M. *id.* || Skt.
likṣā

— §15, 19, 121 (2), 143 **Bl.**

limbanā (WP.) 'to besmear' ||
also limm^anā || M. limpnē || Skt.
lipāmti' — §155, 156 **Bl.**

līpp^anā *bt.* 'to besmear' || H.
līp^anā || Skt. lipyate

— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-

— §142, 147

lōhdā *m.* 'frying pan' || Skt.
lōhabhāṇḍa- — §134

lōhtiyā *m.* 'iron-monger' || Skt.
lōhā+haṭṭa+ika- — §134

lōrhā *m.* 'stone-roller; strange-
ners' || Skt. lōḍha- — 126

lā *m.* 'soft hair, down' || M. lā
(v) Skt. lōman-

— 103, 119, 140 **Bl.**

luhār *m.* 'blacksmith' || Skt.
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māl || Skt.
māṭr' — §115 **Bl.**

maech *m.* 'fish' || M. māsā || Skt.
mātsya- — 167 **Bl.**

mācchar *m.* 'gnat' || Skt. māksā
— §167

madārī *m.* 'magician' || Skt.
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.
manthāna- §87, 155

mágar *perp.* 'after' || Poth. *f.*
magg 'road' M. māj 'road'. M.
māg 'road' Skt. mārṅa — 22 **Bl.**

māgg̃har *m.* 'N. of a month' ||
Skt. mārṅaśira — §22, 127, 163

māgh *m.* 'N. of a month' || WP.
māh || M. māhī, mālō || Skt.
māghā- *ts.* — 138 **Bl.**

māh *m.* 'black bean' || Skt.
māṣa- — §115, 145

māhl *f. m?* 'belt of a wheel' ||
Skt. māl̥ya — §128

māṅghā *adj. m.* 'costly, dear' ||
M. mahāṅg || Skt. mahāṅgha-
— §134, 163 **Bl.**

māih *f.* 'buffalo' || WP. majjh ||
M. mhais || Skt. māhiṣī
— §80, 134, 160 **Bl.**

mājīth *f.* 'madder' || Skt. māñ-
jīṣṭhā — §25, 189

mājjhā *m.* 'the mājh country' ||
M. māj 'centre' || Skt. madhyā-
— §161 (2) **Bl.**

mākkaṛ *m.* 'spider' || M. mākaḍ
Skt. markāṭa- — 163 **Bl.**

mākkan *m.* 'butter' || M.
mākhan || Skt. mraṣaṇa-
— §162 **Bl.**

mākkhī *f.* 'fly' || M. māṣī || Skt.
māṣikā — §103, 138, 167 **Bl.**

maliāuhrā *m.* 'wife's or hus-
band's maternal uncle' || Skt.
mātula+svāśura — §134

mālānā *vt.* 'to occupy' || Skt.
mallati — §129

mālan *f.* 'wife of a gardener'
Skt. mālini — §64

mālli *m.* 'gardener' || Skt. mālin-
— §44, 103

man- *pref.* 'not' || M. 'māid'
'stupid' || Skt. manda- — §155

mānak *m.* 'gem, jewel' || Skt.
māṇḱya
— §64, 121, 140, 161, 487

manākkhā *adj. m.* 'blind' || Skt.
mandākṣa- — §155

mand *m.* 'charm' || WP. mandar
Skt. māntra- — §155

māndrī (WP.) *m.* 'magician' ||
Skt. māntrika- — §155

manāārā *m.* 'one who sells
bangles etc.' || Skt. maṇikara-
— §101

mānganā *vt.* 'to ask' || M.
māṅṇē || Skt. māṅgati — §22 **Bl.**

manhēnmā *m.* 'destitution of
milk' || Skt. manda+dhainava-
— §155

mānjā *m.* 'bedstead' || mācā |
M. māc || Skt. māñca-
— 139, 155 **Bl.**

mānnā *vt.* 'to believe' || M.
māṇṇē || Skt. manytē
— 161 (4) **Bl.**

mānnō *f.* 'ill luck' || Skt. mandi-
man- — 155

māppā *m.* 'measure' || M. māp
Skt. māpya- — §161 **Bl.**

maṛhī *f.* 'tomb' || M. maḍhī || Skt.
maṭha- — §138 **Bl.**

mās *m.* 'flesh' || s. māsu; s. mōs,

gen. mazāi || M. mās, mās || Skt.
māṃsā- — §160 **Bl.**

masād *m.* 'end of a month' || Skt.
māsānta- *sts.* — §155

- masāu m.* 'burning place' || M.
mhasaṇ || Skt. śmasāna- (loan
 from H.) — 167 **Bl.**
- mass f.* 'growing moustache'
 Skt śmasāṇi — §28, 162, 167
- māssī f.* 'mother's sister' || M.
māvsi || Skt. matr̥ṣvasṛ-
 — §165 **Bl.**
- maṭ (i) = maṛh (i) qv ts.*
mater f. 'step-mother' || Skt.*
matritara- — §103.
- māṭhā m.* 'forehead' || M.
māthā || Skt. mastaka-
 — §152, 166 **Bl.**
- māṭṭhā m.* 'fritter' || Skt. mṛṣṭa-
 — §96
- māṭṭī f.* 'big earthen vessel' || Skt.
mṛṭṭikā? mārttika — §97
- māulnā vi* 'to bloom' || Skt.
mukula- — 36
- māus f.* 'day on which sun and
 moon are in conjunction' || M.
avās || Skt. amāvāsyā *ts.*
 — §51, 140 **Bl.**
- mhaīs f.* 'buffalo' contam. of
maih and *bhāis* — §179
- mīḍḍhā m.* 'ram' || M. mēḍḍhā
 Skt. mēḍhṛa — §162 **Bl.**
- mīh f.* 'rain' || Skt. mēgha-
 — §78, 115, 138
- mijjh f.* 'marrow' || Skt. majjā,
mēdas- — §26, 126
- mī^{re} f.* 'chilli' || M. mirī || Skt.
*marica- * maricya*
 — §26, 64, 187 **Bl.**
- missā adj. m.* 'mixed' || M.
missī f. 'tooth powder' || Skt.
miśrā- — §139, 162 **Bl.**
- mīṭṇā vi* 'to be obliterated' || Skt.
mṛṣṭa- — §136
- mitt m.* 'friend' || Skt. mitrā — §19
- mīṭṭhā adj. m.* 'sweet' || M. mīṭṭha
 Skt. miṣṭa- — §166
- mīṭṭī f.* 'earth' || M. māti. ||
 Dog. mittī (dental tt) || Skt.
mṛṭṭikā — §138, 139, 170 *ii* **Bl.**
- mōeā past part.* 'dead' || H. muā
 Skt. mṛtā- — §98, 170 *ii*
- mōhlā m.* 'pestle' || M. musaḷ
 Skt. mūsala- — §76 **Bl.**
- mōpri m.* 'leader' || Skt. mukhara-
 — §76
- mōklā adj. m.* 'close' || J. Skt.
mutkala- — §38
- mōṭṭhā m.* 'kind of grass' || Skt.
mustā — §38
- mōṭṭī m.* 'pearl' || M. motī || Skt.
mauktika- — §153 **Bl.**
- mūn's (WP.) m.* 'husband' || Skt.
manuṣyā- — §187
- mucch f.* 'moustache' || Skt.
śmāsiṇi - Pkt. mamsū
 — §28, 167
- muddh m.* 'beginning' || Skt.
mūrdhān — §24, 49, 170 *ii*
- mūh m.* 'mouth' || M. mukh || Skt.
mukha- — §115, 138, 139 **Bl.**
- mukk^anā vi.* 'to be finished' ||
 G. mukvū || M. mukṇē || Skt.
*mukta- * mukna-* §154 (i) **Bl.**
- munj f.* 'a kind of grass' || Skt.
munjā — §155
- mūnn^anā vt.* 'to shave' || Skt.
muṇḍayati — §155
- mūt m.* 'urine' || M. *id.* || Skt.
mūtra- — §15, 139 **Bl.**
- muṭṭh f.* 'fist' || M. mūṭh || Skt.
muṣṭī — §15, 139, 166 **Bl.**
- nabēr^anā vt.* 'to finish' || trans.
 form nibbaṇā (nirvartatē-

nirvṛta-) — §109
 nabhāg [nəpə:ɔ:g] *adj.* 'unlucky'
 Skt. nirbhāghya- — §89
 nāccanā *vi.* 'to dance' || Skt.
 nr̥tyati — §161 (2)
 nacōṛnā *vt.* 'to squeeze' || Skt.
 niścōtate — §109, 166, 170 *v*
 nadhāl [nəɕa:l] *adj.* 'weak'
 Panj. na+dhāl — §89
 nahōrnā *m.* 'nail-cutter' || Skt.
 nakhā+karāṇa- — §103
 nāī *f.* 'stream' || M. na (h)ī
 Skt. nadī — §115, 138 **Bl.**
 nāī *m.* 'barber' || M. nāū *f.*
 nhāvi || Skt. napitā-
 — §103, 138 **Bl.**
 nain *f.* 'wife of a barber' || WP.
 nāin || Panj. nāi+n < Skt.-inī
 — §101, 106
 nāj *m.* 'cereal' || Skt. annādya-
 — §51
 nakhērnā *vt.* 'to separate' || Skt. ?
 — §109
 nakk *m.* 'nose' || M. nāk Skt.
 nās+ka-? — §166 **Bl.**
 nakānūmā *adj. m.* 'useless' || M.
 nikāmi || Skt. niṣkarma-
 — §166, 189 **Bl.**
 nām = anām *q. v.*
 nanād *f.* 'husband's sister' || WP.
 nanān Skt. nanandā
 — §155, 187
 naṅgā *adj. m.* 'naked' || M.
 nāgā || Skt. nagnā-
 — §154 (1) **Bl.**
 nāṅghā *nā i.* 'to pass, cross' || Skt.
 laṅghate, naṅkhati ?
 — §143 (iv)
 napūtā *adj. m.* 'sonless' || Skt.
 niṣputra- — §58, 166, 189

nār *f.* 'vein' || M. nād || Skt. nādi
 — §138 **Bl.**
 nār (ā) gī *f.* 'tangerine' || Skt.
 nāraṅga — §187
 narō(e)ā *adj. m.* 'wholesome'
 Skt. nīrōga-
 — §58, 101, 138, 139
 naśāṅg *adv.* 'certainly' || Skt.
 niśśaṅkam — §58, 155, 167, 189
 nāssanā *v.i.* 'to run' || M. nāśnē
 Skt. nāśyati — §161 (8) **Bl.**
 natārnā *v.t.* 'to clarify' || Skt.
 nistārayati — §109
 natth *f.* 'nose-ring' || M. nath
 Skt. nastā — 166 **Bl.**
 nātṭhanā *v.i.* 'to run' || Skt. naṣṭā-
 — §139, 166
 1. nāu *adj.* 'nine' || M. nav.
 Skt. nāva — 115, 139 **Bl.**
 2. nāu *m.* 'name' || WP. nāū ||
 M. nāv. || Skt. nāma
 §106, 112, 115, 119, 139, 140 **Bl.**
 māuh *m.* 'nail' || also nāih || M.
 nākh || Skt. nakhā-
 — §72, 74, 115, 138 **Bl.**
 naul *m.* 'mongoose' || Skt. nakulā-
 — 101
 nēnā[k] *v.t.* 'to carry' || M.
 nēṇē || Skt. nayati — §103 **Bl.**
 neārā *adj. m.* 'separate' || Skt.
 anyākāra- — 161 (4)
 nēh *m.* 'affection' || Skt. suēha-
 — §167
 nēmbū *m.* 'lemon' || Skt.
 *naimbūka-:nimbūka- — §34
 neōdā *m.* 'invitation' || also
 niōdā || cf. M. āvatnē || Skt.
 nimantra- — §60, 101, 119 **Bl.**
 nērā *m.* 'vicinity' || M. neṭī || Skt.
 nīkaṭa- 103 **Bl.**

nháunā *v.i.* 'to bathe' || M.
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.
*andhakara-:andhakāra-
— §51, 103, 138

nibbarnā *v.i.* 'to be finished' ||
M. nivatñē || Skt. nirvartati,
nirvṛta- — §109 Bl.

nibhnā *v.i.* 'to be finished' || M.
nibhñē || Skt. nirvahati
— §127 Bl.

nīclā *adj. m.* 'motionless' || M.
nical || Skt. nicala- — §166 Bl.

nīd *f.* 'sleep' || WP. nīdar || M.
nīd || Skt. nidrā
— §7, 25, 114, 162 Bl.

nīkkalā *v.i.* 'to come out' || *cf.*
M. nikāl 'passage' || Skt. *niṣka-
lati *cf.* niṣkālanam — §166 Bl.

nimm *f.* 'the nim tree' || M. nimb
Skt. nimba- — §139, 155 Bl.

nīmmal *adv.* 'clear' || K. nīmbaḷ
Skt. nirmala- — §163

nīmmōjhānā (WP.) *adj. m.*
'sorrowful' || Skt. nimna+apa-
dhyāna- — §157

nīrakh *f.* 'knowledge' || M.
nirakhñē || Skt. nirīkṣā
— §67, 189 Bl.

nīssarnā *v.i.* 'to issue' || Skt.
nissarati — §167

nīttarnā *v.i.* 'to be squeezed'
|| WP. niccarnā intrans form
nacōrñā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt.
snuṣṣā — §77, 167 Bl.

nūn *m.* 'salt' || WP. lūṇ || M. lōṇ
Skt. lavaṇa-
— §142, 143 (VI) Bl.

ōtthā (WP.) *adj. m.* 'belonging
to a camel' || Skt. auṣṭra-
— §16*

ōḍ *m.* 'a wandering tribe' || Skt.
ōḍra- — §15

pabb *m.* 'forepart of the foot'
Skt. padma-, padva-?
— §154 (4)

pabbaṇ (Mul.) || *f.* 'water-lily'
Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a
country' || Skt. pascārdha-
— §170 iii

pācnā *v.i.* 'to be digested' || Skt.
pacyate — §121 (4), 161

pācchō *f.* 'western wind' || WP.
paccō Skt. pascima- — §116

pāccī *adj.* 'twenty-five' || WP.
pānjhi Skt. pañca viṃśati
— §117

pachānā *v.t.* 'to recognise'
Skt. pratyabhijānāti — §125

pachāṇā *v.t.* 'to thrash,
winnow' || H. chāṭnā Skt.
*pracheṇāti — §189

paddā *v.i.* 'to break wind' ||
M. pādñē || Skt. pardati
— §170 iii Bl.

pāhā *m.* 'foot path' || also pēhā,
pāihā, || Skt. patha- — §75, 138

pāhlāg *m.* 'bedstead' || M. palāg
Skt. paryāṅka- — §112, 121

(3), 128, 143, 155, 161 (6), 187
Bl.

pāinā *v.i.* 'to lie down' || M.
pādnē || Skt. patati
— §103, 170V Bl.

pāid *f.* 'foot of bedstead' || WP.
puṣṣd, || Skt. pādānta- — §155

paiḥ f. 'dawn' || also *pauḥ* || Skt. *prabhā* — §72, 138

pāḥllā adj. m. 'first' || M. *pahilā* Skt. *prathamā-* || Pkt. **pahilla* — §133, 170 (1) 187 **Bl.**

pāinti adj. 'thirty-five' || Skt. *pañcatrimsat-* — §30

pair m. 'foot' || Skt. **padirā-* — §101

pājāḥ adj. 'fifty' || M. *paññās* Skt. *pañcāśat* — §112, 121, (3), 117, 135, 145 **Bl.**

pakhānā m. 'proverb' || Skt. *prakhyāna-* — §161, 186

pakkā adj. m. 'firm' || M. *pikā* Skt. *pakvā-* — §165 **Bl.**

pakkh m. 'side, party' || Skt. *pakṣā-* — §167

palāgnā (Poṭh) m. 'string fastened round the neck of a pot' || Skt. *pralagnā-?* — §187

palāḥ m. 'kind of tree' || M. *paḷas* || Skt. *palāśā-* — §125, 186 **Bl.**

pālampā (WP.) v.i. to hang || Skt. *pralambate* — §155, 187

palān m. 'saddle' || M. *palāṇ* Skt. *paryāṇa-* — §129, 143 **Bl.**

pālatnā v. t. 'to change, turn' Skt. *paryasta-*, || Pkt. *pallaṭṭai* — §143, 187

palāttan f. 'yellowness' || Panj. *pilā+ttan* < Skt. *-tvana-* — §63, 165

pāllā m. 'border of a garment' || M. *pālā* || Skt. *pallava-?* — §164 **Bl.**

pālōsnā v.t. 'to pat' contam. of *pāl-* and *pōs-* — §179

palōtthā adj. m. 'first born' || also *palētthā* contam. of *pāḥllā* and *jētthā-* — 179

pālthī f. 'sitting on buttocks' || M. *palāṭ* || Skt. *paryasti-* — 143 **Bl.**

pāmā m. 'leg of a bedstead' || Skt. *pāda-* — §140

pānchī m. 'bird' || WP. *painchī* || M. *pañchi* || Skt. *pakṣin-* — §30 **Bl.**

pānd^arā adj. 'fifteen' || M. *pāṇḍrā* || Skt. *pañcadaśa-* — §175 **Bl.**

pandh m. 'distance, journey' || M. *pāṇth* || Skt. *pānthāḥ-* — §155 **Bl.**

pāndhī m. 'traveller' || Skt. *pānthika-?* — §155

pānī m. 'water' || M. *pāṇī* || Skt. *pāṇīya-* — §123, 137, 140 **Bl.**

pañj adj. 'five' || M. *pāc* || Skt. *pañca-* — §49, 137, 155 **Bl.**

pāñjamā adj. m. 'fifth' || WP. *pañjavā* || Skt. *pañcamā-* — §140

pānnā m. 'leaf, page' || M. *pān* Skt. *parṇā-* — §163 **Bl.**

pantālī adj. 'forty five' || H. *pāṭālīs* || Skt. *pañcacatvāriṃśat* — §30

paṛ—prefix 'secondary' || M. *paṛ-* || Skt. *pra-*, *prati-?* — §173 **Bl.**

pārakh f. 'examination, knowledge' || M. *parīs*, *parakhṇē* || Skt. *parikṣā* — §67, 189 **Bl.**

paṛaús [s]ī m. 'neighbour' || M. *paṛośī* || Skt. *prativēšin-* — §170 (1) **Bl.**

arbhā *m.* 'trichiasis' || WP.
 parwāl || Skt. *pravāla-? §173
 arbhāt [pərb̥a:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 arḥāttī *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 arḍḍā *m.* 'great-grandfather'
 Panj. par-<pra-+dāddā
 — §173
 arḍānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. par-
 pra-+dand. — §173
 ardhān *m.* [pərd̥a:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 irhūā *v. t.* 'to read' || M.
 baḥṇē || Skt. paṭhati
 — §91, 138, 170 (i) **Bl.**
 arōsnā *v. t.* 'to serve meals' ||
 WP. pr̥hṇā || M. parasṇē ||
 Skt. parivēśayati — §142 **Bl.**
 urōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 irsō *adj.* 'day after to-morrow'
 Skt. paraśvab̥h — §187
 irtōh (WP.) *f.* 'son's wife' ||
 also patrōh || Skt. putravadhū-
 — §187
 is *prep.* 'with, near' || M. pās
 Skt. pāśvē — §49 **Bl.**
 sarnā *v. t.* 'to stretch' || M.
 pasarṇē || Skt. prasarati-
 — §186 **Bl.**

pasījj^anā *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 pasinā *m.* 'perspiration' || Skt.
 prasvinna- — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, 24, 163, 165
 pas(sa)li *f.* 'rib' || M. pāsoli
 Skt. pārśu- — 65, 163 **Bl.**
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 +śvāsura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 **Bl.**
 pātṭhā *m.* 'muscle' || Skt. vr̥ddhi-
 form of pr̥ṣṭh- — §22
 pātṭhar *m.* 'stone' || M. pāthar
 Skt. prastara- — §166 **Bl.**
 pātṭī *f.* 'bandage' || M. pāt ||
 Skt. paṭṭa- — 152 **Bl.**
 paunā *v. t.* 'to get' || Skt.
 prāpayati — §162
 pāu *f.* 'itch' || WP. pā || Skt.
 pāmān- — 103, 119, 140
 paūā *m.* 'wooden sandal' || Skt.
 *pādukaka-: pādukā — §103
 pauh *f.* 'dawn' || also paih *q. v.*
 Skt. prabhā — §162
 paun *m. adj.* 'three quarters' ||
 M. pāūṇ || Skt. pādona-
 — §101, 138 **Bl.**
 pēār *m.* 'affection' || M. pyār
 Skt. priyakāra-
 — §60, 101, 103, 142 **Bl.**

pé'hā = pahā *q. v.*

pěō *m.* 'father' || WP. piū, || K. p̄

Skt. pitṛ- — § 60, 101, 103

phággan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 **Bl.**

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāś-

— 124, 166 **Bl.**

phal *m.* 'fruit' || M. phaḷ || Skt.

phāla- — 49, 137, 143 **Bl.**

phāḷā *m.* 'ploughshare' || M.

phāḷā || Skt. phāḷa- — § 137 **Bl.**

phalāh *m.* 'kind of tree' = palāh
q. v. — § 57, 125

phambh *f.* 'fine wool' || *§.* paś

Skt. pākṣavan—if not from

Pers. paśm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phaṇ || Skt. phaṇā-

— 137, 140 **Bl.**

phaṇgh *m.* feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 **Bl.**

phārkhā *m.* 'blade, nib' || M.

pharas || Skt. paraśū-

— § 124, 145 **Bl.**

phātnā *v. i.* 'to be split' || M.

phāṭṇē || Skt. sphatṣyate

— § 107, 161 **Bl.**

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōrnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla-

— § 137 **Bl.**

phúttⁿā *v. i.* 'to burst' || M.

phutṇē || Skt. sphutṣyate

— § 108, 166 **Bl.**

piech *f.* 'rice water' || M. pīs || Skt.

piechā

— § 152 **Bl.**

piechā *m.* 'the hind part' || Skt.

paśca-

— § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 **Bl.**

pīhnā *v. t.* 'to grind' || *§.* pexoiki

Skt. *pimṣati, || Pkt. pīssi

— 110, 100

pījj *m.* 'pretext' || WP. pajj ||

Skt. paryaya-

— § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭala-

— § 63, 103, 143 **Bl.**

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīnj^alā *adj. m.* = pīglā *q. v.*

pīnj^anā *v. t.* 'to card (cotton)'

|| also pinn^anā || Skt. pīñjayati

— § 155

pīnj^arā *m.* 'cage' || M. pājrā

Skt. pīñjara- — § 26, 155 **Bl.**

- pinn *m.* 'ball' || *M.* piṃḍ || *Skt.*
 piṃḍa- §15, 137, 155 *Bl.*
 pipālā-mūl *m.* 'root of long pep-
 per' || *M.* pipplī || *Skt.* pippali-
 §152 *Bl.*
 pippal *m.* 'the pipal tree' || *Skt.*
 pippala- §152
 pīṛ *f.* 'pain' || *Skt.* pīḍā
 §15, 127, 138
 piṛhā *m.* 'footstool' || *M.* piḍhē
Skt. pīṭha- §15, 138 *Bl.*
 piṭṭanā *v. t.* 'to beat (breasts)'
 || *M.* piṭṭhē || *Skt.* piṣṭa-
 §136 *Bl.*
 pittā *m.* 'bodily constitution'
Skt. pitta- §152
 piṭṭh *f.* 'the back' || *M.* pīṭh ||
Skt. pṛṣṭhā- §97 *Bl.*
 piṭṭhī *f.* 'wet dāl ground or
 bruised' || *Skt.* piṣṭa- §166
 pōh *m.* 'N. of a month' || *Skt.*
 pauṣa- §137
 pōhan *m.* 'cart' || *Skt.* pravahana-
 §162
 pōhllo *adj.* 'fat (person)' || *Skt.*
 pṛthula- §98, 170 *ii*
 pōkkhar *m.* 'tank, lake' || *M.*
 pokhar || *Skt.* pauṣkara-
 §105, 166 *Bl.*
 pōl *m.* 'hollowness' || *M.* pōl ||
Skt. pūlya- *paulya-
 38, 129 *Bl.*
 pōnnā *m.* 'sugarcane' || also
 pōṇḍā || *Skt.* paṇḍra-
 §38, 105, 155
 pōttā *m.* 'grandson' || *Skt.*
 pāutra- §15, 20, 162
 pōtthā *m.* 'book' || *M.* pōthī ||
Skt. pustaka-: *paustaka- *cf.*
Pers. pust, || *Peh.* post §38 *Bl.*
 -pp(an) suffix for making
 abstract nouns also pan(ā)
Skt. -tva(na)- §165
 puādh *m.* 'eastern part of a
 country' || *Skt.* pūrvārdha-
 §170 *iii*
 pūcch^anā *v. t.* 'to ask' || *M.* pusṇē
Skt. pṛcchāti
 §98, 137, 152 *Bl.*
 pūch *f.* 'tail' || *WP.* pucch || *Skt.*
 pūccha- §25, 152
 pūjhnā *v. t.* 'to wipe' || *Il.*
 pūchnā, pūchnā || *M.* pusṇē ||
Skt. prōṇchati, || *Pkt.* pumchai
 §78 125 *Bl.*
 pújjaṇā (*WP.*) *v. i.* 'to reach' ||
EP. púgg^anā || *Skt.* pūryatē(?)
 §24, 161(?)
 punn *m.* 'merit, charity' || *Skt.*
 pūṇya- *ts.?* §161 (3)
 púnnā (*WP.*) *past. part.* 'arrived'
Skt. pūrṇá- §24
 púnneḥ *f.* 'full moon day' || *Skt.*
 pūrṇimā §24, 163
 puṛ *m.* 'single stone of a mill'
 || *M.* puḍā || *Skt.* puṭa-
 §15, 138 *Bl.*

purāṇā *adj. m.* 'old' || Poa.
parāṇā || Skt. purāṇā-

— §59, 186

pūtlā *m.* 'doll' || M. *id.* || Skt.
puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M.
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) **Bl.**

pūtṭhā *adj. m.* 'turned upside
down' || Skt. pṛṣṭhā- — §97, 98

rāi *f.* 'mustard' || M. *id.* || Skt.
rājikā — §138 **Bl.**

rāih^a *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-
— §161

1. rāmh^anā *v.t.* 'to begin' ||
Skt. rabhate — §155

2. rāmh^anā *v.i.* 'lowing of
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍi *f.* 'widow' || M. rāṇḍ || Skt.
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||
Skt. raṅga- — §155 **Bl.**

rāṇī *f.* 'queen' || M. bāṇī || Skt.
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍi 'widow'
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.
raśmī- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rātri-
— §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red'
Skt. rakta- — §153 **Bl.**

rātti *m.* 'short form of personal
name Ratan' || Skt. rātna-
'raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Mul. rōlā || Skt.
rāva+la- — §105

rieck *m.* 'bear' || M. rīs || Skt.
ṛkṣa- — §99, 167 **Bl.**

rijjh^anā *v.i.* 'to be boiled' ||
Skt. ṛdhyate- — §99, 161 (2)

riṇ *f.* 'grains of sugar, sand, etc.'
rēn recorded by Maya Singh
Skt. rēpū- — §39

rīṇḍi *f.* 'castor' || Skt. ēraṇḍa-
— §26, 155

rīnnh^anā *v.t.* 'to boil, cook' ||
Skt. *rīṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.
harīṭṭhā || M. rīṭhā || Skt.
ariṣṭa- — §25, 51, 132, 166 **Bl.**

rōk *adj.* 'cash' || Skt. raukma-
— §154 (1)

rōnā *v. i.* 'to weep' || Skt. rōdati
— §103, 170 (i)

rū *m.* 'soft hair on the body' ||
Skt. rōman- — §103, 119

ruāh *m.* 'large beans' || Skt.
rājamāṣa- — §138

rūcā *v. i.* 'to be pleasing' || Skt.
rueyatī — §161

rūī *f.* 'cotton' || Skt. rōman-

— §140

rukkhā *adj. m.* 'dry, without grease' || M. rukhā || Skt. rūkṣā-

— §24 **Bl.**

rānnh^anā *v. t.* 'to engage' || Skt.

*rundhati — §155

rūppā *m.* 'silver' || M. rupē || Skt. rūpya- — §161 **Bl.**

russ^anā *v. i.* 'to be angry' || M.

rusṇē || Skt. ruṣyate

— §15, 143, 161 (8) **Bl.**

sabāt *f.* 'courtyard' || Ar. sābāt-

— §57

sabēr *m. f.* 'morning' || Skt.

*savēla- — 143(V)

sacc *m.* 'truth' || Amb. sanc || H.

sāc || M. sēc, samcā || Skt. satyā-

— §113, 161 (2) **Bl.**

sād *f.* 'welfare' used in the phrase sukkh sād || Skt. śānti-

— §155

sāddā *m.* 'invitation' || M. sād

Skt. śābda- — §19, 153 **Bl.**

sāḍḍhē *alj.* 'increased by half'

|| M. sādḍhē || Skt. sārḍha-

— §144 **Bl.**

sādhūr *m.* 'red vermillion' || M.

semdūr || Skt. sindūra-

— §126 **Bl.**

sāḡ *f.* 'point' || M. sāḡú || Skt.

śaṅkú- — §25 **Bl.**

sāh *m.* 'breath' || Skt. śvāsa-

— §145, 165

sāhā *m.* 'hare' | also saiḥā, sehā

M. sasā || Skt. śasā- — §75 **Bl.**

sāhlāḡ *m.* 'fook' || *cf.* M. sālī

Skt. śalyaka- — 128, 187 **Bl.**

śāī = asāī *q. v.*

sāī *m.* 'master, saint' || Skt.

svāmin- — §140

sāihnā *v. i.* 'to bear, suffer' || M.

sahṇē || Skt. sāhate — §147 **Bl.**

sain *f.* 'hint' || M. sājē || Skt.

saṃjñā- — §154 (2) **Bl.**

sāinti *adj.* 'thirty-seven' || Skt.

saptatrimṣat- — §30

sājh *m.* 'share' || *§.* sāzhu || Skt.

sāṃsa — §160

sājjā *adj. m.* 'right, not left'

Skt. sajja- — §152

sáknā *v. i.* 'to be able' || M.

sakṇē || Skt. śaknōte, śakyate-

— §154 (1), 161 **Bl.**

sakārnā *v. t.* 'to honour a huṇḍī'

|| M. sakār 'honour' || Skt.

satkārayati — **Bl.**

sakk *m.* 'bark' || WP. srakk- ||

Skt. śálka-; *sarka- — §164

sákkar *f.* 'sugar, not refined' ||

M. sāk(h)ar || Skt. śarkarā

— §163 **Bl.**

Sālā *m.* 'wife's brother' || M. *id.*

Skt. syālā- — §161 (8) **Bl.**

Salhābbī *f.* 'dampness' || Pers.

sailābī — 128

sall *m.* 'dart' || M. sal || Skt. śalya-

— §129 **Bl.**

salūnā *adj. m.* 'salted' || Skt.
 salavaṇa- — § 142
 sāmhānā *vt.* 'to protect' || Skt.
 sambhālayati — § 196
 sámjh^anā *v.t.* 'to understand' M.
 samajne || Skt. sambudhyate
 — § 187 Bl.
 samn *f.* 'ferrule' || Skt. śamba-
 — § 155
 sanéhā *m.* 'message' || Skt.
 sandēṣa- — § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkhā
 — § 144, 155
 sāṅgal-sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā-
 — § 155
 saṅgūc^anā *v.t.* 'to shrink' || Skt.
 saṃkucya-
 sanjh *f.* 'evening' || M. sājh
 Skt. sandhyā-
 — § 87, 155, 16, (2) Bl.
 sānjhī *m.* 'share-holder' || Skt.
 sāmśa- — § 160
 santālī *adj.* 'forty-seven' || Skt.
 saptacātvāriṃśat- — § 30
 sapp *m.* 'serpent' || Amb. samp||
 M. sāp || Skt. sarpā-
 — § 15, 10 Bl.
 sarāp sarauhnā=srāp, srauhnā
q.v.
 sarlāh *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādhi-
 — § 161 (7)
 sārphī *f.* 'scarf' || M. sāḍi || Skt.
 śāti- — 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-
 śapa- — § 163, 174
 sarfkkhā *adj.* 'similar' || also
 s rkhā || M. sārkhā || Pkt. ~
 'sarikha- — § 189 Bl.
 sārkhā=sarikkhā *q.v.* — § 187
 sass(ū)=*f.* 'wife's or husband's
 mother' || M. sāsū || Skt. śva-
 śrū- — § 49, 162, 165 Bl.
 sat *m.* 'essence, power' || M. *id.*
 Skt. sattvá- — § 165 Bl.
 sāth *m.* 'company' || M. *id.* || Skt.
 sārtha- — § 170 iii Bl.
 satt *adj.* 'seven' || M. sāt || Skt.
 saptán-
 — § 19, 49, 144, 153 Bl.
 saṭṭh *adj.* 'sixty' || M. sāṭh || Skt.
 ṣaṣṭi- — § 144 Bl.
 sātthal *m.* 'thigh' || Skt. śákthin-
 — § 64, 153
 sātthi *m.* 'companion' || Skt.
 sārthika- — § 170 iii
 sattū *m.* 'meal of parched grain'
 || M. sātū || Skt. saktu-
 — § 103, 153 Bl.
 sau *adj.* 'hundred' || Skt. śatá-
 — § 138, 144
 saūh *f.* 'oath' || Skt. śapatha-
 — § 116, 138, 144
 sāuhrā *m.* 'father-in-law' || M.
 sāsra || Skt. śváśura-
 — § 143, 145, 165 Bl.

sāulā *adj. m.* 'black' || M. sāṃjā.
Skt. śyāvā-? śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.
śrāvāṇa § 101, 142, 162

sāundā *prep. past.* 'sleeping'
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat
Skt. sapātnī

— § 154 (3), 187 Bl.

sāvā *adj.* '(one) and a quarter' ||
M. *id.* || Skt. sapāda-

— § 138 Bl.

seā *m.* 'winter' || Skt. śitakāla-
— § 60, 101, 103, 133, 143, 186

sēḍh *m.* 'personal name' || also
sēḍḍhū *cf.* sēḥ || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā
Skt. śekhara- — § 138 Bl.

sēj=ch ēj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:
śaimbya, also simbā — § 34, 155

1. sēḥ *m.* 'banker' || *cf.* sēḍh, ||
M. sēt || Skt. śrēṣṭhin-

— § 166 Bl.

2. sēḥ *m.* 'expressed sugar-
cane' || M. sīt || Skt. śiṣṭa-

— § 34 Bl.

1. sī *past tense* 'was, were' ||
Lah. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||
Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-
— 103, 119

siddhā *adj. m.* 'straight, honest'
Skt. siddha- — § 152

śidhrā *adj. m.* 'simple' used in
phrase śidhrā pudhrā || Skt.
śidhrā- — § 162

sījhanā *v. t.* 'to have a settle-
ment' || M. sijne || Skt. śidhyati

— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā
— § 15, 167

sib *adj.* 'cool' in sīl subhau || M.
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 Bl.
sing *m.* 'horn' || M. *id.* ś'ng || Skt.

śṛṅga- — § 97, 155 Bl.
singh *m.* 'used in personal

names' || Skt. śimhā-ts — § 175
sīnjanā *v. t.* 'to water' || M.

simcne || Skt. śīncāti
— § 19, 155 Bl.

sīrhi (H) *f.* 'ladder' || Skt.
śrēḍhi- — § 78

sītṭanā *v. t.* 'to throw' || WP.
saṭṭ-, suṭṭ- || M. sīt || Skt. || sṛṣṭa-
or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||
M. soṇē || Skt. suvārṇa-, svaiṇa-

*sivaiṇa- — § 37, 163 Bl.

śōhnā *adj. m.* 'beautiful' || Skt. śōbhana- — § 138
 śōlā *adj.* 'sixteen' || M. sōlā || Skt. śōḍaśan- — § 144 **Bl.**
 srāuhnā *v.t.* 'to praise' || Skt. ślāghatē- § 138, 172
 srakk (WP.) *m.* 'bark'=EP. sakk *q.v.*
 srāp *m.* 'curse' || Skt. śīpa-*ts.* — 176
 sūbār *m.* 'monday' || Skt. sōmvāra- — § 103
 subb *m.* 'swab to clean utensils' M. sumb || Skt. śulba- — § 164 **Bl.**
 sūh *f.* 'news' || Skt.* śodhi-*cf.* bōdhi- — § 78.
 sūhā *adj. m.* 'red' || Skt. śōbha- — § 78
 suhāg *m.* 'union with a husband' Skt. saubhāgya- — § 161
 suhāppan (WP.) *m.* 'beauty' Skt.* subhatvana (?) — § 165
 suhāunā *v.t.* 'to be pleasant' || Skt.* sukhāpayati — § 138
 sūhnī *f.* 'broom' || Skt. śōdhanī- — § 88
 sūī *f.* 'needle' || M. sui || Skt. sūcī — § 15, 138 **Bl.**
 sújjhanā *v.t.* 'to occur to mind' Skt. śūdhya- — § 161 (2)
 súkkā *adj. m.* 'dry' súkkhā *m.* 'a particular plant' || M. sūk(h)ā || Skt. śūska- — § 166 **Bl.**
 súlagnā *v.t.* 'to be kindled' || G.

sajanvū || Skt. sulagna- — § 187
 sūnanā *v.t.* 'to hear' || Skt. śṛṇōti — § 98, 140
 sunḍh *f.* 'dry ginger' || M. sūṭh Skt. śunṭhi- — 155 **Bl.**
 suneār *m.* 'goldsmith' || Skt. suvarṇakāra- — § 101
 sūṅgal *m.* 'chain' || M. sāka || Skt. śṛṅkhalā- — § 96, 98, 136 **Bl.**
 suṅgaṇnā *vi.* 'to contract' || Skt. *saṃkuṭati- — § 109
 sūṅglānā *v.t.* 'to smell' || M. sumgṇē || Skt.* śṛṅkhati- — § 33, 98, 115 **Bl.**
 sūnhāpp (WP.)=suhāppan *q.v.* — § 165
 sūnnā *adj. m.* 'empty' || WP. sunjā || M. sunā || Skt. śunya- — § 24, 161 (4) **Bl.**
 sūr *m.* 'hog' || Skt. sūkarā- — § 103, 138
 sūrāg *f.* 'underground passage' || M. suraṃg || Skt. suruṅgā — § 64, 112, 187 **Bl.**
 sūtnā *v.t.* 'to draw as wire' || Skt. sūtrayati- — § 110
 sūt *m.* 'thread' || M. *id.* || Skt. sūtra- — § 7, 19, 162 **Bl.**
 suttā *past part.* 'slept, asleep' || Skt. sūptā- — § 19, 97, 144, 153
 tācchānā *v.t.* 'to hew' || M. tāśhē || Skt. tākṣati — 167 **Bl.**

ṭaḍḍ^anā *v.t.* 'to open wide' || Skt.
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP
trāhnā || M. tarās || Skt.
trāsayati — § 162 **Bl.**

ṭākā *m.* 'copper coin' || Skt. taṅka-
— § 137

takhān *m.* 'carpenter' || Skt.
tākṣan- — § 57, 167

túkk^anā *v.t.* 'to estimate' || Skt.
tarkayati- — § 137, 163

tákkalā *m.* 'spindle' || WP.
trakka^ulā || Skt. tarku-
— § 64, 163

tákkaṭī *f.* 'balance' || WP.
trakka^aṭī || Skt. tarka- (?)
— § 163

ṭalnā *v.i.* 'to go away' || M.
ṭalṇē || Skt. ṭvalati- — § 137 **Bl.**

tāmbā *m.* 'copper' || M. tābē ||
WP. trāmā || Skt. tāmrā-
— § 162, 175

tān^anā *v.t.* 'to stretch' || M.
tānp || Skt. tānayati-
— § 140 **Bl.**

tand *m. f.* 'gur, thread' || M.
tāmt || Skt. tāntu-
— § 137, 155 **Bl.**

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.
tapyatē — § 107, 161

ṭapp^anā *v.i.* 'to jump' || Poth.
trapp^anā || Skt. *tarpati:
ṭppyati — § 163

táppaṭ *m.* 'mat' || WP. trappaṭ
Skt. tālpa-: *tarpa-
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarāḥ
Skt. tarati- — § 108 **Bl.**

tárah (WP) *m.* 'hyena' || M.
taras || Skt. tarakṣa-
— § 187 **Bl.**

ṭaṭīhrā *m.* 'sandpiper' || Skt.
ṭṭṭibha-? — § 137

táttā *adj. m.* 'hot' || Skt. taptá-
— § 137, 97, 153

ṭáṭṭī *f.* 'screen' || WP. traṭṭī || M.
tāṭ, origin not known.
— § 171 **Bl.**

tt(an) *suff.* used in forming
abstract nouns = pp(an) *q.v.*
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-
— § 103, 137

ṭṛḍḍhā *adj. m.* 'crooked, slanting'
WP. trḍḍhā, || H. ṭṛḥhā, origin
not certain — § 171

tebḥēā *adj. m.* 'thirsty' || Skt.:
*ṭṛṣāyita- — § 60

tāl *m.* 'oil' || Skt. tāilā-: *tailya-
— § 129

thābbā *m.* 'bundle' || M. thavā
Skt. stabaka- — § 177 **Bl.**

thāh *m. f.* 'bottom, depth' || M.
thā || Skt. sthāgha-? — § 166 **Bl.**

thāli *f.* 'plate' || M. thālā || Skt.
sthālī- — § 166 **Bl.**

- thammi *m.* 'column' || Skt.
 stambha- § 155, 166
 than *m.* 'teat, udder' || M. thanā
 Skt. stāna- § 166 Bl.
 thānī *adv.* 'through' || Skt. sthāna-
 § 166
 thāndhā *adj. m.* 'cold' || M.
 thaṃdā || Skt. stabdha-
 § 171 Bl.
 thaṭhērā *m.* 'brazier' || Skt. tvāstr-
 § 171
 thaṭī *f.* 'place, room' || WP. thā
 Skt. sthāman-
 § 103, 112, 119, 140
 thāukar *m.* 'lord' || H. thākur
 Skt. thakkura- § 137
 thōli *f.* 'palm' || Skt. hastatala-
 § 103
 thōrā *m.* 'aged person' || M.
 thōr || Skt. sthāvira- § 101 Bl.
 thōhllū *m.* 'fat man' || also
 thūllā || Mul. thōhl || M. thulī,
 thulī, thōr || Skt. sthūlā, sthauilya-
 § 38 Bl.
 thōrā *adj. m.* 'little' || M. thoḍā
 Skt. stokā- § 166 Bl.
 tiā *adj. m.* 'third' || also tījā
 Skt. tṛtiya- § 97, 142, 170 i;
 1. tih *f.* 'thirst' || cf. M. tahān,
 tānh (tṛṣṇā) || Skt. tṛṣā-
 77, 97, 145 Bl.
 2. tih *adj.* 'thirty' || M. tis ||
 Skt. trimśat- § 135, 160 Bl.
 tījā=tiā *q. v.*
 tikkhā *adj. m.* 'sharp' || WP. L.
 trikkhā || M. tīkha || Skt. tīkṣṇā-
 § 23, 167 Bl.
 fil *m.* 'sesame seed' || Skt. tīla-
 § 137
 tin *m.* 'blade of grass' || M. taṇ
 Skt. tṛṇa- § 137 Bl.
 tinn *adj.* 'three' || M. tīn || Skt.
 trīṇi- § 7, 162 Bl.
 tinnh^anā *v.t.* 'to prick' || Skt.
 *tṛndhati cf. √tṛṇh, tṛṇēdhu-
 § 167
 tīrchā *adj. m.* 'slanting' || M.
 tirkā || Skt. tiraścā-
 65, 166, 181, 187 Bl.
 tittar *m.* 'partridge' || M. titar
 Skt. tittirā- § 64, 152 Bl.
 tōh *m.* 'husk' || Skt. tūṣa-
 § 76, 145
 tōlnā *v.t.* 'to weigh' || Skt.
 tolayati § 108
 tōrṇā *v.t.* 'to break' || Skt.
 trōṭayati § 108, 162, 171
 trai (WP). *adj.* 'three' || Skt.
 trāyaḥ § 105
 trēl (WP). *f.* 'dew' || EP. tel
 origin not known. § 176
 túhlā *m.* 'buoy with lamps' || Skt.
 tulā- (?) 128
 tulāi *f.* 'quilt' || Skt. tūla § 59
 támmanā *v.t.* 'to clean cotton,
 wool' || Skt. trumpati
 § 155, 156

- tunn^anā *v.t.* 'to stow' || Skt. **tūrpa-** — § 24
- túrnā *v.i.* 'to walk' || Skt. **turati** — § 137
- tūsī *pron.* 'you' || also **tūsā** Skt.* **tuṣmē** cf. **asmē** — § 50, 167
- túss^anā *v.i.* 'to appear' (of small-pox) || Skt. **tuṣyati** — § 161 (8)
- túṭṭ^anā *v.i.* 'to break' || M. **tutṭṭhē** || Skt. **truṭyati** — § 108, 161, 171 Bl.
- túṭṭhanā *v.i.* 'to be kind' || Skt. **tuṣṭa-** — § 171
- úbbhā (WP.) *adj.* 'erect, upward' || M. **ubhā, udhav** || Skt. **ūrdhvā-** — § 24, 165 Bl.
- úbbharnā *v.i.* 'to project, swell' Skt. **udbharati** — § 109, 153
- úccarnā *v.t.* 'to speak' || Skt. **uccarati** § 152
- úccaṛṇa *v.i.* 'to be separated as skin from flesh' || M. **ucaṭṭhē** Skt. **uccaṭati** — § 152 Bl.
- ucēṛnā *trans.* 'points to' **√uceṣṭ-**
- úḍnā *v.i.* to fly=úrṇā *q.v.*
- úddhaṛṇā *v.i.* 'to be unstitched' Skt. ? — § 109
- ugāh *m.* 'witness' || Pers. **gawāh-** — § 135
- úgganā *v.i.* 'to grow' || also **úg(g)amṇā** || Skt. **udgata-, udgamyate** — § 153, 161 (5)
- úggarnā *v.t.* 'to wield' || Skt. **udgurati** — § 64
- úgghā *adj. m.* 'famous' || Skt. **udgha-** ? — § 153
- úgghaṛṇā *v.i.* 'to become clear' Skt. **udghaṭatē** — § 153
- úkkarnā *v.t.* 'to engrave' || Skt. **utkirati** — § 64, 109, 153
- úkkhal *m.* 'mortar' || M. **ukha** || Skt. **ulúkhala-, *utkhala-** — § 153 Bl.
- úkkhaṛṇā *v.i.* 'to come off' || Skt. ***utkhaṭati, *utkhiṭati** — § 109, 153
- ulāmbhā *m.* 'complaint' || **ulāmmhā** || Skt. **upālabha-** ? — § 155
- úllarna *v.i.* 'to lean out', origin not known. — § 109
- únā *adj. m.* 'defficient' || M. **ūṇā** || Skt. **ūná-** — § 15, 140 Bl
- úncā *adj. m.* 'high' || WP. **uccā** || M. **umcā** || Skt. **ucca-** — § 25, 113, 152 Bl.
- úṅgal *f.* 'finger' || Skt. **aṅgūli-** — § 28, 64, 155
- úṅgarnā *v.i.* 'to sprout' || Skt. **aṅkura-** — § 28
- úṅgh^anā *v.i.* 'to nod' || Skt. **uṅkhati** — § 155
- unhālā (WP.)=hunālā *q.v.*
- únjal *m.* 'double handful' || M. **ompjal** || Skt. **añjali-, udañjali-** — § 28 Bl.

unn *f.* 'wool' || Skt. ūṛṇā

— § 24, 163

úpajñā *v.i.* 'to grow' || M.

upajñē || Skt. utpadyati

— § 153, 161 (2) Bl.

úppar *prep. adv.* 'upon' || M.

var || Skt. upári — § 49, 177 Bl.

úpparñā (WP.) ápparñā *q. v.*

— § 36, 153

úpphanñā *v.i.* 'to swell' || M.

uphanñē || Skt.* utphaṇati

— § 153 Bl.

úrñā *v.i.* 'to fly' || M. uṛñē || Skt.

udḍayate — § 152 Bl.

ússarnā *v.i.* 'to be built' || Skt.

utsarati — § 109, 167

utáhā *adv.* 'upwards' || M. ūṭ

Skt. ud + ī — § 54 Bl.

ūṭh *m.* 'camel' || WP. ūṭṭh || Skt.

úṣṭra-

— § 25, 166

úttarna *v.i.* 'to come down' || M.

uttarṇe || Skt. uttarati

— § 109, 152 Bl.

vássñā (WP.) *v.i.* 'to rain' || Skt.

varṣati

— § 163

vílamñā (WP.) 'to stop' || Skt.

vilambate

— § 187

vírto (S.) 'tired' || Skt. virikta-

— § 187

vircaṇu (S) *v.i.* 'to be tired'

Skt. viricyate

— § 187

yā *conj.* 'or' || also jā *q. v.* ||

Pers. yā

— § 141

yār *m. f.* 'friend' || also jār *q. v.*

Pers. yār-

— § 141

INDEX OF SANSKRIT WORDS.

ámśa-	hass, hassī, hāśli.	apūpā-	pūrā (?)
ákṣa+pāṭa	(a)khārā.	apsarās-, apsarā	aceh ^a rā.
akṣāra-	akkhar.	amāvāsya-	maus.
ákṣi-	akkh.	amṛta-	amf.
ágni-	agg.	ám̐ba-, ambā	ammā.
agniṣṭhá-	giṭṭhī.	ambara-	amar, ambar.
ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlīkā	imlī, imblī.
aṅká-	aṅg.	áran̐ya-	arnā.
aṅkūra-	āgūr.	árisṭa- (unhurt)	riṭṭhā.
aṅkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgúli-	uṅgal, uṅg ^a li.	ardhá-	addh[ā].
aṅgúṣṭha-	gūṭṭhā.	-tṛtiya-	dhāī.
āja+pālin-	WP. ayālī.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalī-	unjal.	arma- (śuśratra-)	amb ^a nā.
aṭṭa-	aṭāī, aṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśya-	ōs.
ántara-	andar (Persian?)	avēlā-	abēr.
andhá-	annhā.	aśīti-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annādyá-	anāj.	aṣṭáu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayanā-	aṭṭhan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmé-	asī, asā.

ākhyātī	ākhnā, ākhh ^a nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	udghatātē	ugghaṇā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbbarnā.
ānayati	WP. ān ^a nā.	udvartana-	baṭnā, H. ūbṭaṇ.
āntrā-	ād.	upāri-	uppar.
āman-	āu, WP ā.	upaskara-	baṅkhar.
āmalaka-	aulā.	upālambha-?	ulāmbhā.
āmra- (=amra-) amb.		úluka-	ullū.
ārdra-	āddā.	ulúkhala-	ukkhāl.
*ārdla-	allā.	úṣṭra-	ūṭh, utṭh.
ārdhika-	āḍḍhī.	uṣṇakāla-	hunālā.
ālasya	ālas.	uṣma-	hussar, hutṭ, hummh.
āsā-	ās(ioan from H.)	uhya-	(Pkt. vōjjha-) vujjha-bōjh.
āśvinā-	assū(?) H. āsauj.	ūnā-	ūnā.
āṣāḍha-	hārḥ.	ūrdhva-	ubbhā.
āha-	*√āh WP. āhpā.	ṛkṣa-	ricch.
ikṣú-	ikkh.	ṛdhyati	rijjhanā.
indhana-	innhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	iṭṭ.	ēkasthá-	kaṭṭhā.
īśvarā-	issar.	ēkākin-	kallā.
iṣṭ-	WP. hīh.	ēkādaśa	gyārā, géārā.
unīkhati	ungh ^a nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
unīchati	hūjhnā.	ōṣṭha-	H. hōṭ.
udḍayatē	udnā, urnā.	auṣṭra-	WP. ōṭṭhā.
utkirati	ukkarnā.	kāpsā	WP. kāihā
uttarati	uttarnā.	kākṣa-	kakkh.
*utthāti	(Pkt. utṭhāi) utṭh ^a nā.	kākṣā-	kacch.
utpadyatē	upajñā.	kañkaṇa-	kañgan.
utphaṇati	upphan ^a na.	kañkata-	kañghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
kaṭaka-	kaṣā.	kalāpa-	kalāvā.
kaṭaha-	kaṣāh [ā].	kalpayati	WP. kapp ^a ṇā.
kāṭuka-	kaṣā.	kalya-	kallh.
kāṇṭaka-	kaṇḍā.	kāṃsya-	kāssi.
kaṇṭhā-	kaṇḍhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kellā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā, -ē kattak.
kaparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatē	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
karaṇka-	kārāg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khañgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkarī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kirā.
kārṇa-	kann.	kukkuṭā-	killā.
kārtati	katt ^a nā.	kukṣī-	kukkar.
	katt ^a nā.	kuṇkuma-	kukkh.
karpaṭa	kapp ^a rā.	kuñeikā-	kungū.
karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭayati	kuṇam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ ^a nā.
kārma-	kamm.	kuṇḍa-	khunḍuā.
karṣati	kasnā.	kuddāla-	kunḍā, kunuālī.
	khass ^a nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.
*kubra-	kubbā.
cf. kubhrā.	
kumārā-	kaur, kamārā.
kumbhakāra-	kamheār.
kūla-	kul.
kulattha-	kulthi.
kulyā-	kūhl.
kūṣṭha-	kuṭṭh (plant).
kuṣṭha-	kōṛh.
kuṣṇāti	khuss ^a nā.
kūṭā-	WP. kūṛ.
kūpa-	khūh, kūā.
kūrcā-	kuce.
kūrdati	kūdd ^a nā.
kūrmā-	WP. kummā.
kṛtā-	kittā.
kṛttikā-	khittī.
kēkara-	kairā.
kētaka-	keōṛā.
kēdāra-	keārā.
kēśarin-	kēh ^a r
	kēhrī
	kēhrā.
kaiṃsuka-	kēssū.
kōṭi-	kōṛī, krōṛ.
kōmala-	kūlā.
kōra-	kōr.
kōṣṭha-	koṭṭhā.
*kōṣma-	kōssā.
kaukṣa-	kōkh (W P.)
kauṭumba-	kōṛmā.
krīḍati	khēhlnā.
krūñcā-	kunj.
krōṣa-	kōh.

krōḍā	kōl.
kvathate	kaṛhnā.
kvātha-	kāṛhā.
kṣāra-	khār, chār.
kṣīrā-	khīr.
kṣudra-	(*ksudla)
	khullā.
kṣudhā	khōh.
kṣurā-	churā.
kṣurapra-	khurpā.
ksētra-	khēt.
khaṭvā	khaṭṭ.
khaḍga-	khaggā.
khaṇḍa-	khannā.
	khaṇḍ.
khadirā-	khair.
kharjū	khāj.
	khujlī.
kharjūra-	khajūr.
kharva-	khabbā.
khalla-	khall.
khātā-	khāī.
khādati	khānā.
khādya-	khajjā.
khārī-	khārī-
khiṅga-(Hemacandra).	
	khiṅga.
khiccā	khicṛī.
gaṇḍa-	gaṇḍā.
	gannī.
gaṇḍaka-	gaīḍā.
	gannā, gāḍerī.
gaṇḍūpada-	gāḍōā.
*gandhilla-	gāḍhlā.
gamayati	gamaunā.

gārgara-)	gāggar.	grāha-	gahā, gehā.
gargarī)		grāhaṇa-	graihn ts.
garjati	gajj ^a nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, grās.
gardabhā-	gadhā.	ghaṭa-	gharā
gārbha-	gabbhā.	+manca-	gharāunjā.
gala-	gal, galī.	ghaṭayati	gharṇa.
gāḍha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ ^a nā.
gāli-	gāl.	ghaṇṭa-	ghand [i].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharṇa-	ghassā.
gudā+randhra-	gōhran.	ghāta-	ghau.
gumphā-	gūmmhā.	*ghātilla-	ghail.
gurjarā-	gujj ^a r.	ghāsā-	ghau, ghā[h].
gūlgulu-	guggal.	ghrṇa-	ghun.
gūlma-	gummā.	ghrṇā	ghiz.
guhya-	gujjhā.	gl rā-	gheō.
gūḍhā-	gūṛhā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōṭā.
grṇāti	gin ^a nā.	cakrā-	cakk [i].
grdhryati	gijjh ^a nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grṣma-	gummh.	cañcu-	cunj.
grhā-	see*ghara.	caṭaka-	ciṛā.
gō-	gā.	caṭati	caṛhnā.
gōtrā-	gōt.	catur-	cau-, cu-, ca-,
gōdl ā-	gōh.	caturthā-	cautthā.
gopālā-	guāllā.	caturthi-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā	cāturvimpśati-	caubī.
grathrāti	gaṭṭh ^a nā.	catuṣka-	cāuk.
granthati	ganḍh ^a nā.	catuṣpañcāśat-	curanjā.
granthī-	gaṭṭh, ganḍh.	cātuṣpāda-	cupāeā.
granthila-	gādhlā.	catustrimpśat-	cauntī.

catvāraḥ-	cār.	chāndaḥ-	chann.
catvāriṃśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrá-	cand, can-.	chādana-	chaunī, chaunā
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambá+kalikā-	chidyatē	chijj ^a nā.
	cameli.	chidrá-	chiddā.
cārman-	camm.	chutṛyate	chutṛ ^a nā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabb ^a nā.	chōṭayati	H. WP.
*calyati	call ^a nā.		chōṛnā.
cālani	chāl ^a nī.	jānghā	ja ^a ng ^a h.
cittā-	citt.	jāna-	janā.
citrā-	cittā, ciṭṭā.	jānayati	jan ^a nā.
citrayati	citt ^a nā.	janma-	jamm.
cirā-	cir.	jāuya-	jann.
cirbhaṭa-	cibbhaṭ	jambu-	jammū.
cīra-	cīrā.		jāmmān.
cukra-	cukkā.	jalā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jāḍya-	jāḍḍā.
cūṣati	cūs ^a nā. ? cuṅgh ^a nā.	jātā-	jāeā.
cūṇa-	cūnnā.	jānāti	jān ^a nā.
cūḍa-	cūrā.	jāmātr-	jamāī.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	juṣṭa-	juṭṭhā.
*chaṭati	chaṛnā.		jhūṭh.
*chattati	chatṭ ^a nā.	jyēṣṭha-	jēṭṭhā.
*chaṇṭati	chanḍanā. cf. H.G.	jyaīṣṭha-	jāṭh.
	chāṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

taṅkā
 tiṭṭibha-
 tvalate
 ḍamarū
 dāknī
 ḍhaukatē
 tākṣati
 tākṣan-
 tāntu-
 taptā-
 tarakṣa-
 taratī
 tarkayati
 tarku-
 tardati
 *tarpati
 tālpa-
 tānayati
 tāmrā-
 tittirā-
 tiraścā-
 tīla-
 tīkṣṇa-
 turati
 *tula (tulā)
 tūṣa-
 tuṣṭa-
 *tuṣmē
 tuṣyati
 tūṇa-
 tūla-
 tṛṇa-
 tṛṭṭiya-
 tṛṣā
 trāsayati

taṅg.
 taṭīhrā.
 talnā.
 ḍaurū.
 ḍain.
 ḍhōnā.
 tacch^anā.
 takhān.
 tand.
 tattā.
 tarakh.
 tarnā.
 takk^anā.
 takk^alā.
 taḍḍ^anā.
 taṭṭappanā.
 tappar.
 tān^anā.
 tāmbā.
 tittar.
 tirchā.
 til.
 tikkhā.
 turnā.
 tulhā.
 toh.
 tuṭṭh^anā.
 tusī.
 tuss^anā.
 tunn^anā.
 tulālī.
 tin.
 tijjā, tiā.
 tēh, tih.
 tāhnā.

trimṣat-
 trīṇi-
 trutyati
 trumpati
 trōṭayati
 tvāṣṭṛ-
 dāmṣṭrā
 dākṣiṇa-
 dagdhā-
 daṇḍā-
 dadru-
 dādhi-
 +bhāṇḍa-
 dānta-
 dardura-
 darbha-
 daśayati
 dāśa-
 dāṭhā-
 dātra-
 dāmanī-
 dāya-
 dārḍhya-
 divasa-
 dīpā-
 dugdhā-
 durlabha-
 dūrā-
 dūrvā
 dr̥syate
 dr̥ṣṭa-
 devara-
 dauhitra-
 dyūtā-
 drama-

tih.
 tinn.
 tuṭṭ^anā.
 tummanā.
 tornā.
 ṭhathērā.
 dāṭhā *q.v.*
 dakkhan.
 daddh^anā.
 ḍaṇḍā.
 dadd.
 dahī.
 ḍahīṇḍī.
 dand.
 ḍaḍḍū.
 dabbh.
 dass^anā
 ten.
 jāṛh, dāṛhi.
 dāttī.
 daun.
 dāj.
 ḍāḍḍhā.
 dehārā.
 dīvā.
 duddh.
 dūllā.
 dūr.
 dubb.
 diss^anā.
 ḍiṭṭhā.
 deor.
 dohtā.
 jūā.
 damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātrimṣat-	battī.
dvādaśa-	bārṣ.
dvāra-	bār.
dvitīya-	dūjjā.
dvāu-	dō.
dhamāni-	dhaun.
dhāritrī	dhar ^a t.
dhavala-	dhaulā.
dhānyā-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dlūmā	dhūṣ.
dhūli, *dhūḍi-	dhūr.
dhvajā	jhaṇḍā.
dhvanī-	jhankār.
nakulā-	naul.
nakhā-	naūh.
nagnā-	naṅgā.
nādī	nāī.
nanandr-	nanāḍ.
nānāndr-	nanān.
nayati	nēnā [k].
nāva-	nāu, 9.
nāśyati	nass ^a nā.
naṣṭā-	naṭṭh ^a nā.
nās+ka-	nakk.
nasta-	natth.
nāḍī	nār.
nāpitā-	nāī.
nāma-	naū.
nikāṭa-	nērā.
nidrā-	nīd.

nimantra-	neṭḍā.
nimnā+apa+ dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nīrikṣa-	nirakh.
nirbhāgya-	nabhāḡ.
nirmala-	nimmāl.
nirvartatē	nibbāṇā.
nirvāhati	nibhnā.
niṣcala-	nielā.
niṣcōtati	nacōṛnā.
nissāṅka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc ^a nā.
pakvā-	pakkā.
pakṣā-	pakkh, phaṅgh.
pakṣīn-	panchī.
pāksman-	phamman, phambh.
paṅgu-	pīglā.
pācyate	pacnā.
pāñcan-	panj.
pañcamā-	panjamā.
pañcaviṃśati-	pacci.
pañcāśat	pā.ā.
pañjara-	pinj ^a rā.
paṭṭa-	paṭṭī.
paṭhati	paṭhnā.
pāttira-	pattā.
patha-	pahā.
pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padminī	pabban.	pīṣṭa-	piṭṭhī, piṭṭānā.
paraśú-	pharhā.	pīṭha-	pīrha.
paraśvaḥ	parsō.	pīdā	pīr.
parivēṣayati	parōsnā.	pītala-	pīlā.
parikṣā	parakh.	puccha-	pūch.
parṇá-	pannā.	puṭa-	puṛ.
pardati	paddānā.	punya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	palāṭnā.	putrá-	putt.
paryasti-	palthi.	purāṇá-	purānā.
pārśu-	passali.	puṣkara-	pōkkhar.
palāśi-	palāh.	pustaka-	pōtthā.
par(l)yaṅka-	pahlāg.	pūrṇá-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneṣ.
pallava-	pullā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	pr̥cchāti	pucchānā.
pātayati	paunā.	pr̥thula-	pohllō.
pāda-	pāmā.	pr̥ṣṭhā-	piṭṭh, puṭṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonā-	paun.	pauṣa-	pōh.
pānīya-	pānī.	pauṣkara-	see pūṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvá-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paraus(s)ī.
picchā	picch.	prapautra-	parōttā.
pīñjayati	pinjanā.	prabhā.	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palamnā.
pitṛ'-	peō.	pravahana-	pōhaṇ.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijjanā.	bhāratī	bharnā.
prasvēda-	parseō.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān ^a jā.
priyakāra-	peārā.	bhāṇ lāgāra-	bhāṇleār.
prēṅkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phaṇā-	phan.	bhṛjjāti	bhujj ^a nā.
phāla-	phal.	bhēḍra-	bhēḍ.
phālguna-	phaggan.	bhramati	bhaūnā.
phāla-	phālā.	bhramara	bhaur.
phulla-	phull.	bhrāśṭra	bhaṭṭh.
bandhati	bañnh ^a nā.	bhrāṣṭr-	bhāī.
barkara-	bakk ^a rā.	bhrū-	bhaū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhī.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjiṣṭhā	majjṭh.
	bind.	maṭha-	maṭhī.
bilvā-	bil.	maṇikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	mathā.?
būdhyate	bujjh ^a nā,	manthāna-	madhānī.
bubhukṣā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	buddhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍārī.
bhaktā-	bhattā.	+dhainava	manōhmā.
bhaginī	bhain.	mandiman-	mannō.
bhagna-	bhagg ^a nā.	manuṣyā-	mups.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj ^a nā.	mallati	mall ^a nā.
bhaṭṭa-	bhaṭṭ.	mastaka	matthā.
bhadrá-	*bhadla- bhalā.	mahārga-	maihgā.

máhiṣī	māih.	mekhalā	miṭṭnā.
māṃsá-	mās.	mēglā-	hamēl.?
māghá-	māgh.	mēdas-	mīh.
māṇikya-	māuak.	māuktika-	majjā, q. v.
māṇṭ-	mā.	mrakṣaṇa-	mōtti.
mādhyā-	mājh.	yaññōpavītā-	makkhan.
mārga	magg, magar.	yāti-	janeau.
mārgate	maṅgānā.	yadā-	jai.
mārgaśira-	magghar.	yādi-	jā.
mārttika-	maṭṭi.	yantrā	jē.
mālya-	māhl.	yābhati	jandā.
māśa-	māh.	yabdhā-	jaihnā.
māsānta	masāḍ.	yāva-	jaddhā.
mitrá-	mitt.	*yavākarā-	jaū.
milati	milnā.	yaṣṭi-	juār.
miśrá-	missā.	yasya-	*laṭṭha, q. v.
miṣṭa-	miṭṭhā.	yāti	jīh-
mukulayati	maulnā.	yugá+hala-	jānā.
mukta-	mukkānā.	yugma-	jūlā.
*mukna. }		yūkā	jug.
mukha-	mūh.	yóktra-	jū.
mukhara-	mōhrī.	yógya-	jōt.
muñjā	munj.	yóni-	jōggā.
muñḍayati	munnānā.	rakta	jūn.
mutkala-	mōklā.	rakṣā	rattā.
mudgá-	mūṅgī.	raṅga-	rakkh.
muṣṭi-	muṭṭh.	rājju	raṅg.
músala-	mōhlā.	rañḍā-	lajj.
mustā	motthā, moṭh.	rātna-	rann, rañḍī.
mútra-	mūt.	rāśmī-	rattī?
mūrdhán-	mudḍh.	rāsa-	rassī
mūlya-	mull.	rājan-	rauh.
mṛtá-	mōeā.	rājji-	rāí.
mṛttikā	miṭṭi.	rājñī	rāí.
mṛṣṭa-	maṭṭhā.		rāñī.

rājya-	rāj.	vakṣaskāra	baḥhārā.
rātri-	rāt.	vāja-	bajj.
*rindhati	rinnh ^a nā.	vañjja-	ban ^a j.
rukṣá-	rukkh, 'tree'.	vañtati	bañḍ ^a nā.
rucyate	ruenā.	vatsá	bacchā.
rudhyate	rujjh ^a nā.	vadhū-	bahū.
*rundhati	runnh ^a nā.	vandhyā-	banjh.
ruṣyati	russ ^a nā.	vamri-	barmī.?
rūkṣá-	rukkhā.	várga-	bagg.
rūpya-	rúppā.	vartaka-	baṭērā.
rōdati	rōnā.	vartatē	baṭṭ ^a ṇa.
róman-	rū, rōḥ.	vartís-	} bāṭ.
raukma-	rōk.	vartman-	
*lakkuta-	lakkar.	vartikā-	batti.
lagyati	lagg ^a nā.	vardhati	baḍḍh ^a nā.
laghú-	lauhḍḍā.	vardhatē	badhnā.
laṅghate	laṅgh ^a nā.	várdhra-	baddhī.
lajjā	lajj.	varṣa-	barhā.
*latṭha-	latṭh, lātṭhī.	varṣati	barhnā.
labhyate	labbh ^a nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd ^a nā.	valgú-	baggā.
lavaṇa-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vása-	bāh.
lipyate	lipp ^a nā.	vahaṅgikā	bāihgī.
limpāti	limb ^a ṇā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lōkhā-	lih.	vādyā-	bājjā.
lōṭha-	lōṭhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāndar.
lōhá-	lōhā.	vāmana-	baunā.
vaṃśá-	banjh, bās.	vārttā-	bāt.
vakrá-	bingā.	vārdala-	baddal.
vákṣas-	bakkhī.	vāla-	bāl.

vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
vimṣati-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	baklārnā.	śābda-	saddā.
vicchādayati	bachaunā.	śāmba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyāt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēlmātā.	śalya-	sall, sellā.
vinā-	bin (ā).	*śalyaka.	sāhiṅg.
vimdhāte	binh ^a nā.	śasā-	sahā.
viphala-	bēhllā.	śānti-	sād.
vibhīṭaka	bahērā.	śāṭi.	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantarī	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śitā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	biṭṭh.	śītala-	sillhā.
vismarati.	bissarnā.	śuṇṭhi-	sundh.
vinā-	bīn.	śudhyate	sujjh ^a nā.
viṭhi-	bīhi.	śulba-	subb.
vīrā-	bīr.	śūṣka-	sukkhā.
vṛtti-	butti.	śūnyā-	sukkā.
vṛddhi-	bāddhi?	śrṅkhala-	sunnā.
vṛścika-	bicchū.	śrṅga-	suṅgal.
vedha-	bēh.	śrṅgōti	siṅg.
vēṣṭa-	bēhrā.	śēkhara-	sun ^a nā.
vāira-	(Pkt. vaīra-)	śaimbya-	sēhrā.
	bair.	*śōdhi-	sēm.
vairāgya-	barāg.	śodhani	sūh.
vyāghrā-	bāgh.	śōbhate	sūhni.
śaknōti	saknā.	śmaśāna-	sohnā.
śakyatē	saṅg.	śmāsrū	masān.
śāṅkā.	sāṅg.		mucch.
śāṅkū-	sāṅg.		mass.

śyāmala-	saulā.	siṃhā-	sīh.
śrāvāṇa-	saun.	siñcati	sinjanā.
śrēṣṭhin-	seth.	siddha-	siddhā.
ś'āghate	srauhnā.	siddhrā-)	sidhrā.
śvāsūra-	sauhrā.	sīdhyati	sijjhanā.
śvaśrū	sass.	suptā-	suttā.
śvāsa-	sāh.	suruṅgā	surāṅg.
ṣaṭ-	chē.	suvārṇa-	siūnā.
ṣaḷka-	chikkā.	sūkarā-	sūr.
ṣaṣṭi-	saṭṭh.	sūci-	sūi.
ṣoḍaśan-	ṣoḷā.	sūtra-	sūt.
saṅkuṭati	suṅgaṇnā.	sūtrayate	sūtnā.
sajja	sajjā.	sōma+vāra-	sūbār.
samjñā	sain.	saubhāghya-	suhāg.
sāktu-	sattū.	skandhā-	kannhā.
sākthin-	saṭthal.	skambha-	khambā.
saṅkucyate	saṅgucc ^a nā.	stānā-	than.
satkārayati	sakārnā.	stabaka-	thabbā.
sattvā-	sat.	stambha-	thammh(ā).
satyā-	sacc.	stōkā-	thōṛā.
sant-	dā.	sthāvira-	ṭhērā.
sandēśa-	sanēhā.	sthāgha-	thab.
sandhyā	sanjh.	sthāna-	thānf.
sapātnī	(H.) saut.	sthāman-	thāu.
sapāda-	savā.	sthālī	thālī.
saputra-	saut.	sthūlā-	ṭhullhā.
saptān-	satt.	snāti	nhaunā.
saptati-	sattar.	snuṣṭā	nūh.
sambudhyati	sam ^a jhā.	snēha-	nēh.
sambhālayati	samhālnā.	sphuṭyate	phuṭṭ ^a nā.
sarpā-	sapp.	sphōṭayati	phōṛnā.
sarṣapa-	sarhō.	syālā-	sālā.
salavaṇa-	salūnā.	svāpati	saunā.
sāhate	saihnā.	svarṇa-	suvārṇa.
sāṃśa-	sājh.	svāmin-	sāf.
sārdha-	sādh.		

hamsá.	hans.	+tala-	(ha)thēli.
haṭṭa-	haṭṭ.	hastin-	hātthi.
haḍḍa-	haḍḍ.	hārītaki-	haraṇ.
hariṇá-	hiran.	hāsyā-	hāssā.
haridrā-	halhdi.	huṇḍa-	huṇḍ, hunn.
hala	hal.	hṛdaya-	hīā.
hāsta.	hatth.		

PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for Phonetics*
by the *University College, London.*)

PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

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University of London.

A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*", Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u A ə

Diphthong: ea, eo, Ai, Ae, Ao, Au, Ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities".¹ In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

¹. By M. V. Trifimov and D. Jones (Cambridge University Press) §§ 174-75.

². **Ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

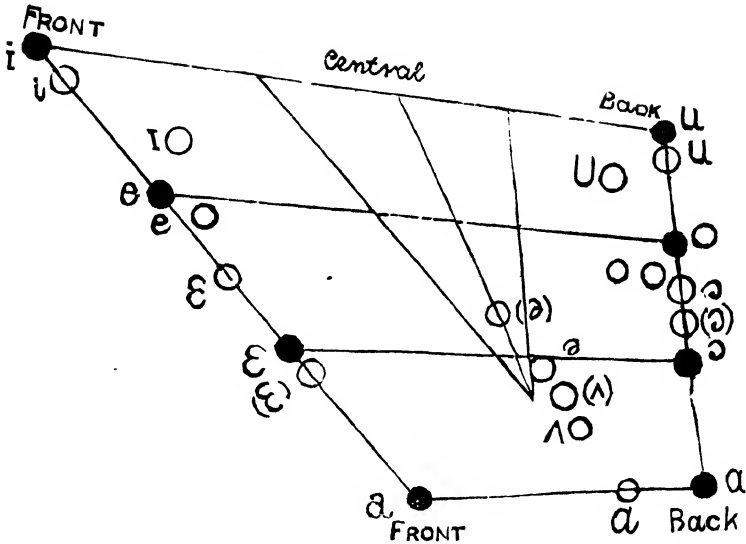


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.
8. [ɪ] is the nasalised form of the Ludhiānī [i].
9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.
10. [ɪ̃] is the nasalised form of the Ludhiānī [I].
11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.
12. [ẽ] is the nasalised form of the Ludhiānī [e].
13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [æɛ] when medial.
14. [(ɛ)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [æɛ] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌe].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ]-phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ã] and [ʔã] are the nasalised forms of the Ludhiānī [a] and [ʔa] respectively and are similarly used.

32. [ə] is a little closer than [ʔa] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ə) 'leaf', ('cəd:ər) 'sheet'.

33. [ə] is a subsidiary member of the ə-phoneme and is similar to the English sound of ə in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ǣ] and [ʔǣ] are the nasalised forms of the Ludhiānī [ə] and [ʔə] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (pea) 'fallen' but (pea:) 'cause to drink', (lea) 'taken' but (lea:) 'bring'.

§37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [ea]. Its initial and final elements are the same as the Ludhiānī [e] and [a].

¹. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eð]—the nasal form of [eo].
42. [Δi]. Its initial element is the same as the subsidiary member of the Ludhiānī Δ-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Δɪ] is the nasal form of [Δi].
44. [Δɛ]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme. The final element is [ɛ] or [(ɛ)] as described above.
45. [Δẽ] is the nasal form of [Δɛ].
46. [Δɔ]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Δɔ̃] is the nasal form of [Δɔ].
48. [Δu]. Its first element is the subsidiary member of the Ludhiānī Δ-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Δũ] is the nasal form of [Δu].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uã] is the nasal form of [ua].

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
Fricative —	(f v)	(f v)	(θ ð)	s		(ʃ)	(ʒ)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, d̪, g] are more fully voiced than in English.

54. [p, ph, b] -- the place of articulation as in the English Bilabial plosives.

55. [t, t̪, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t, t̪, d̪] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] -- the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kət̪ geə) but (lɑg, geə); (dət̪ ke) but (ruk̪ ke); (be:c d̪it̪ɑ) but [be:c, chəq:ea]

Affricates.

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'ɲ'.

62. [ŋ] as the sound of **ng** in English word '**King**.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in '**black**'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

Fricatives.

67. [(v)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(f)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [θ].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʃ)] formed considerably behind the teeth-ridge is substituted for [ʃ] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ik gid:əɾ > i_vkgid:əɾ¹

peo put dīā > peo put dīā_v

kad tō > kad_o tō

lāb: pea > lāb_o pea.

bac ja > bac_v ja.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

¹. The sign v means partly voiced, o means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- pug-?
 gath top: karke
 rath tō > raht tō
 ath tət:iā > aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive¹, *e.g.*

de:kh ke > de:x ke
 de:kh da > de:xda
 bu:th da > bu:θ da (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā
 saḍ:ph phək:i > saḍ:p phək:i
 sa:th thoṛa si > sa:t thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoëa > ki hoëa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə
 kaḍ ʃana e > kaʃ ʃana e
 kaḍ cəle:ea si > ka:c cəle:ea si.

Stress.

83. There is a feature of Ludhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

¹ This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tət:ea > ka:ht tət:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

' t arkā 'seasoning'	tə 'r kā : 'get (a dish) seasoned'.
' s utā 'attention'	su'tā : 'cause to be drawn out'.
' k əṭā 'thick clouds'	kəṭā : kəṭ.ā : or kəṭ.ā : 'decrease'
' r alā 'mixture'	rə'lā : 'cause to be mixed, mix'.
' p alā 'ladle'	pə'lā : 'cause to drink'.
' s astā 'cheap'	səs'tā : 'wait (a minute)'.
' p hatkā 'dashing, jerking'.	phəṭ'kā : 'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, *viz.*, very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]¹ are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi'n) 'flute', (də'kha:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kālā) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (Janda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēha) 'said'.

87. (2) [i, u, a] are short in stressed syllables open or closed by a short consonant as in (dīn) 'day', ('pata) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [i] and [u] become very short as in (dīnda) 'giving', (dīli) 'Delhi'. So is [u] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including **ṣ**, **ṣ** when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səḍḍa 'invitation'
ḥiddi f. 'discussing'	ḥiddi adj. 'obstinate'
badda 'being made'	badda 'slave'
ḥadda 'knowing'	ḥadda 'going'
dm da 'of the day'	dmḍa 'giving'
hun da 'of now'	hunḍa 'being'
bunḍa 'weaving'	bunḍa 'ear ornament'

Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrābād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī¹.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [e] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

1 Panjābī Phonetic Reader, 1914, p. XV.

tones and sometimes falls again about a tone''. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone''.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York¹. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, e.g.

average	middle pitch	low-rising	high-falling	combined
koṛa 'whip'	k.ṛa 'horse'	kôṛa 'leper'	---	
toṛa 'pit'	t.ṛa 'carried'	tôṛa 'touched'	---	
ka 'of'	k.a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.		k.â 'grass'
mā 'mother'	---	mâ 'black bean'	---	
caṛ 'hangnail'	c.aṛ 'fall'	câṛ 'rise'	---	

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed¹, e.g., 'gāda 'ass', (mē'lā:) 'boatman', (nē'khid:) 'mean', (bēgi) 'trap'; ('p.ara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.ata) 'thick clouds' but (k.ə'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ə'rai) may be pronounced (p.ə'r.ai) or (pə'r.ai), (pə'r.ai) may be pronounced (p.ə'r.ai) or (p.ə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint².

100. When a high-tone syllable comes in an unstressed¹ position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kida put: ə?) 'whose son is he?' (ô) or (ki-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*. Vol. IV pt. 1, p. 213.

103. *Plain Statements:—*

— — — — —
 asī pinqə cəle ā
 (We are going to the village.)

— — — — —
 munda hūnē gea e
 (The boy has just gone.)

104. *Questions containing a specific interrogative word:—*

— — — — —
 tera ki naḥ ē
 (What is your name?)

— — — — —
 munda kithe gea?
 (Where has the boy gone?)

105. *Requests and Commands:—*

— — — — —
 Jara kaləm da!o
 (Please give me the pen.)

— — — — —
 thali ure karī
 (Pass the plate this side.)

106. *Incomplete Statement:—*

— — — — —
 o:s Julahe de
 (of that weaver

— — — — —
 do t.ijā si
 there were two daughters

— — — — —
 te ik put: ||
 and one son ||).

107. *Questions requiring 'yes' or 'no' as their answer:—*

— — — — —
 tusī dī:lō ae Ḍḥ?
 (Do you come from Delhi?)

— — — — —
 tū babu da put ē?
 (Are you Bābū's son?)

108. *Surprise:—*

— — — — —
 ec:ha | hūn panje baj gae?
 (Hullo! | Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(Arabic numerals refer to the paragraphs of the Reader).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]¹. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. **I**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ai] appear as [æ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [aɔ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions, [ph] and to a less extent [th, th.kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (safa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (dava).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of **ɛ**) and [ɛ] respectively. Thus (raʃa) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'sa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name² of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with **e** or **I**.

2. The native name of the Gurmukhī letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (**ṇṇṇṇṇṇ**) and (**ṇṇṇṇṇṇ**) pronounced with alveolar [**ṇ**].

61b. Similar is the case with [**ṇ**], the Gurmukhī letter being called [**ṇṇṇṇṇṇ**].

61c. [**ṇ**] usually results from [**i**] followed by [**e, a, o, u**] when one or both of them is nasalised.

62a. [**ṇ**] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [**ṇṇṇṇṇṇ**].

64a. Some speakers with a speech defect use a fricative [**t**] instead of rolled [**r**]. That, however, is considered incorrect.

64b. [**r**] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [**rara**].

65a. [**r**] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (**raṛa**) or (**râṛa**).

66b. There is a number of words, however, in which [**r**] and [**ṛ**] come together, e.g. (**kaṛṛa**) 'hard', [**kâṛṛ bârṛe**] 'black and grey (hair)', (**harṛā**) obl. pl. of (**harṛ**) 'myrobalan' (**khâṛṛa**) 'rough-book' etc. Some speakers use a retroflex fricative variety [**ṛ**] instead of [**r**] which with [**ṛ**] gives the impression of a long [**ṛ**].

67a. [**v**] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [**vava**] or [**vâva**]. In orthography it is very often represented by the native symbol for [**b**] and sometimes also pronounced so.

72a. [**ṇ, v, o, ḍ, x**] and [**ṇ**] are not independent phonemes in Ludhiāni but occur as alternative or subsidiary sounds for [**ph, b, th, d, kh**] and [**c(h)**] respectively.

76a. [**h**] does not occur long or double except in (**ohho**) 'alas'! The name of the Gurmukhī symbol for this sound is [**haho**].

**Chief difficulties experienced by English speakers
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [ɽ].

Length.

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.¹ Length of a vowel in languages varies with its quantity also.

(1) See D. Jones "Outlines of English Phonetics" §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgífna af K. Humánistiska Vetenskap Samfundet i Uppsala*

85b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ʌ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'na: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʒʌgʌ 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
ʒəg:ʌ 'personal name'	6.0	" "
bət:ʌ 'stone'	6.0	" "

85e. Examples of the length of other vowels.

bi: 'seed'	40.0	hundredths of a second.
'pɪt:ha 'ground, pounded'	12.0	" "
sa:r 'essence'	39.5	" "
ma:n 'respect'	38.3	" "
'sara 'whole'	21.0	" "
'kana 'one-eyed'	22.2	" "
'kan:ʌ 'reed'	11.5	" "
'ʒa:nda 'knowing'	31.0	" "
'ʒanda 'going'	15.0	" "
'una 'deficient'	22.0	" "

* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36·0	hundredths of a second.
'bæda 'promise'	22·5	„ „
kæ:q 'cowrie shell'	37·0	„ „
'cædā 'fourteen'	20·0	„ „
'mæd:a 'flour'	12·0	„ „
'kæq:a 'ornament of cowries'	11·5	„ „

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *diminuiendo* between, e. g. in (t_o:) 'wash thou', and (t_{oo}) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

Jiddi *f.* 'discussing' dd=29 hundredths of a second

Jidi *adj.* 'obstinate' d: =21 „ „

—
bun^{*}da 'weaving' u=9·1, n=18·3, d=4·5

bunda 'ear-ornament' u=6·3, n=16·0, d=5·0

—
Ja^{*}nda 'knowing' a:=31, n=11, d=8·5

Ja^{*}nda 'going' a=15, n=16·5, d=5·0

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

Asi pinḡa cē:ē ā with emphasis on Asi

munda hūnē gea ē with emphasis on munda.

104a. tera ki nʌʃ ē ? with emphasis on tera.

tera nʌʃ ki ē ? with emphasis on nʌʃ.

munda kɪt:he gea ? with emphasis on munda.

105a. thali ure karɪ with emphasis on thali.
Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence e.g. in **tera ki nʌʃ ē ?**, **tera nʌʃ ki ē ?**

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9. medari bap:u. (<i>A Juggler Father</i>)	— — 198
10. bema:r rahi di kãhanĩ. (<i>Story of a Sick Traveller</i>)	200
11. cãle dargi di kãhanĩ. (<i>Story of a Foolish Tailor</i>)	202
12. ik sahukar te õde kore. (<i>A Merchant and his Horses</i>)	— — — — 204
VOCABULARY	— — — — 215

TEXTS.

1. parja de p:ai:g

do p:ai se || ôñā tō | kuch kherab:i ho gai | e:s lai |
 serka:r nē | ôñā nū | desenkala de:tta|| pinqō | pan che
 kô ba:t gae se | tā sânje pae gai|| sarək de kande |
 ik ruk:h de:x ke | ôñā nē kēha | “calo | éde hetbā
 ra:t kat:ə ləj:e||” p:ū:Jē roṛā te | ôñā nū nī:d nā ai |
 tā gəl:ā karən lag:ə pae|| baṛe p:ai nē kēha | “je mālē
 raja homā | tā parja nū baṛa sukh dēā”|| choṭ:e nē
 kēha | “je mālē raja homā | tā baṛa dukh dēā”||

hōn rab(:ə) de karne ki hoe | jis neg:ər de neṛe ô
 bast:he si | ot:he da raja mar gea | te ôde ula:d koi
 nālī si|| nagər de lok:ā nē | ral ke slā kit:i bai ‘hat:hi
 sēga:r ke chaq:ə dēj:e | ji nū ē apnī garden te
 bētha lave | ose nū ap:ā raja bēna lēJ:e’|| jad
 hat:hi cheq:ea | tā ôñē neg:ər da tā koi a:dmī | apnī
 garden te nā bēthaēa | par jad ô ôñā p:āJ:ā ko:l aēa |
 tā ône choṭ:e p:ai nū | garden te bētha lea|| lok:ā
 nē c:at: | ôde galce ha:r pa dī:e | er ô nū apnā raja
 bēna lea|| hun ô lege:a parja nū dukh de:n | parja da
 nak:e cē dam a gea|| so:c so:c ke ôñā nē kēha—

TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this
by Government | they | were transported|| From village | five, six
Kos distance | they had gone | then evening fell|| On the side of the road |
seeing a tree | they said | "Come | under it let us pass the night"||
On stones on the ground | they did not get sleep |
so they began talking|| The elder brother said | "If I
were king | then I shall give much comfort to the subjects"|| The younger
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which
they were sitting | the king thereof died | and he had no
offspring|| The people of the town | assembling resolved | "Adorning
an elephant, we should let him loose | whosoever he takes
on his neck | we should make him *our* king"|| When the
elephant was let loose | no person of the town | he took
on his neck | but when he came near the brothers |
the younger brother he | took onto his neck|| The people
at once | put garlands about his neck | and made him
their king|| Now he began to give trouble to the subjects | the subjects
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai “êda baṛa p.ais | calo ô de ko:l cel:ile | er ô nũ kâj:e |
pai ênũ semyave | sãn:tũ dukh nã dave” |

lok:ã de kahe | baṛa p.ai apnẽ choṭ:e p.ai ko:l
aẽa | er ônũ klæ:n læg:ea | pai, “tet:õ parja baṛi dukhi e |
tũ læn:ã dukh nã dê”|| ê sun ke | choṭ:e p.ai nẽ jeba:b
dit:a | pai “dukh paonã tã | parja de p.a:g ce sa | m læ
t læn:tũ plæl:ã i klæ:tta si | pai je m læ raja homã | tã parja
nũ baṛa dukh deã|| je parja nẽ sukh paonã hunda |
tã tũ bi tã ko:l e baet:ha si | hat:hi t læn:tũ garden te
beṭha lænda”||

2. khũ ða c.agra

kise a:dmi nẽ | apnĩ gali: cẽ khũ lũaẽa|| sari gali
nũ panĩ p.aren da sukh ho gea|| kuçor magrõ |
khũ vale di apnẽ gemândi na:l lærai ho paĩ|| e:spær
ô nẽ gemândi nũ | panĩ p.arnõ mænã kar dit:a | hun
gemândi nũ | baṛi muskel ho gai|| ê de:xke | ô nẽ khũ
mul læ lea | er plæl:e malek nũ | panĩ p.arnõ mænã
karetta||

hun plæl:a malek bëki:l ko:l gea | er puc:hea |
bai “kimẽ m læn:tũ tã khũ cõ panĩ p.arna m ile | er
mere gemândi nũ nã m ile”|| bëki:l nẽ këha | “ê tã
esa:n gal: e | dava kar de”|| eðalet cẽ bëki:l nẽ këha | bai
“ênẽ khũ bec:ea e | panĩ nĩ bec:ea | panĩ êda e”|| eðalet
nẽ ese t(ø)rã ph læ:sla karetta|| hun phe:r plæl:e malek

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | he prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbor be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gəmānqi nū khû cō panī p_cArēn tō ro:k dēt:a||
 hun ô gəmānqi bēki:l ko:l gea | er kēha | bai
 “māē tā khû e:s lai mul lea si | bai ēdā malək ban ke |
 māē a:p tā panī p_cArā er p_lel:e malək nū nā p_cArēn deā||
 m_lēn:ē rēpAJ:a bi kharcea er gal:ə bi nā banī|| m_lē
 c_lōnā ē | pai kise t(ə)rā ēdālet ē ph_lēs_la kare | bai
 māē bi panī p_cArā | er ē bi p_cAre’|| bēki:l bol:ea |
 “ēc:ha, ed:ā i ho jau | tū dāva karde’|| ēdālet cə bēki:l
 nē kēha | pai “je khû de p_lel:e malək nē | khû e
 bec:ea e | panī n_lī bec:ea | tā ēnū hukəm dīt:a jave |
 pai khû cō apnā panī k_lq:ə laue | n_lhī tā khû da
 n_lmā malək | das rēp_ls ro:j harja lau’|| ē sun ke
 dohā nē soc:ea | bai khû cō sara panī k_s trā n_k:əl
 sakda e|| əkhi:r ōn:ā nē rapināmā kar lea | bai “ap:ā
 domē panī p_cAr lea karīje | ēdālet de ph_lē:sle tā | ese
 trā hunde r_lē:nge’||

3. peo put dīā gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bīb:a||

put:—aēa ji | dēs:o ki k_lenē ō!

pěo—tū AJ:ə p_lṛən gea si?

put:—ji hā | p_r san:tū chuṭ:i chet:i mil gai||

pěo—ēc:ha:! ki sēbab chet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |
 "I indeed had bought the well | that becoming its owner |
 I myself may draw water | and may not allow the former owner to do so||
 Although I spent the money | yet the thing did not turn out (i.e. I did not
 succeed).|| I want | that the court may decide somehow | that
 I also may draw water | and he too may do so|| The pleader said |
 "All right, thus it will be | Bring a suit"|| In court the pleader
 said | "If the former owner of the well | had sold
 the well alone | and not the water | then he may be ordered
 to remove his water from the well | otherwise | the new owner
 of the well | will charge ten rupees a day as rent"|| Hearing this |
 they both thought | "How can the whole water be removed
 from the well?"|| At last they made an agreement | "Let both
 of us draw water | the decisions of the court indeed |
 will go on in this very way"||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir||

Father—Come here darling||

Son—Just coming sir. Please tell me | what you want to say||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saḍ:a pād:a kḷēda si | pai apnē ba:ccha de
put: jəm:ea s||

pěo—hā thi:k e | mḷē bi əkba:r cə pḷṛea si||
əc:ha hōn tū ē das: | e pāi ΔJ: tḷē kam: ki kit:a||

put:—ji pḷel:ā ta mḷē apnī keta:b de do barke
pḷṛe | phe:r panj səva:l kēḍ:e sat: tēp:e baba
pheri:d de mū jə:van:ī cet:e kit:e | odū pīc:he
sāḍ:e pād:e nē sarbən pΔget di katha
sunai | phe:r san:ū chuṭ:i ho gai||

pěo—sarbən di katha taen:ū kahi kə ləg:i?

put:—ji baṛi sōnī||

pěo—əc:ha pher mḷēn:ū bi suna||

put:—ji hōn tā mḷē poul:ə gea||

pěo—phe:r mḷē sunāmā?

put:—tusī suna deō tā cənga i karō, nḷhī tā kḷl
nū san:ū ma:r pau||

pěo—lax phe:r tēa:n na:l sun||

4. sarbən pΔget di katha

raja jasret da nḷō tā sunea i hōnā ē|| ô ra:m
cender ji da pěo si|| ô nē apnī choṭ:i ranī de kahe
ra:mcender lachmen nū clōdā barsā da banoba:s de:tta,
per a:p ōn:ā de he:rbe cə mar gea|| maren ləg:e ô
nē kēha, pai “mḷēn:ū ik: rikhi nē s(e)ra:p dit:a si||
ô de karke mḷēn:ū put:ā de hḷoke marna pea|| gal:

Son—Sir our teacher says | that son
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |
then solved five sums | seven versés of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhāgat||
Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful)||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was
the father of *Ramchandar*|| At the instance of his younger queen |
to *Ramchandar* and *Lathman* | an exile for fourteen years he gave |
but himself died of the anguish of separation from them|| When dying
he said | “A sage had cursed me |
on that account I | have had to die of separation from sons||

e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkā:r khēl:ən
 da bāṛa sālō:k si|| jis ban cə mālē | səkā:r khē:lda
 hunda si | ot:he ik: rikhī rālēda si|| ô er ôdi timī | ek:hā
 tō ên:ē si|| ôn:ā da ik: put: si | jīda nālō sarbən si||
 sarbən apnē mā pēo di | bāṛi t̄lē:l kardā si|| hōmesā
 ôn:ā nū blēgi c bēha: ke | mōd:e cək:i phirda si|| ik:
 pheri ôn:ā nē kēha | “sarbənā, san:ū thēnda panī pēla:”||
 ôn:ā nū ik: ruk:h de hēhā bētha: ke | sarbən nadi tō
 panī lāe:n calea gea||

lādēr mālē | ik: hīrən de pic:he | p̄c̄j:ea janda si||
 hīrən nē mālēn:ū qā. nā diti | chek:er meriā
 ek:hā tō ôlē ho gea|| jad sarbən nē | panī p̄arən lai |
 nadi c apnā k̄arā qob:ea | tā mālēn:ū gāṛgāṛ di
 eva:j ai|| mālē sāmjea pai hīrən bol:ea e|| c̄at: ôd:er
 ba:n marea|| ba:n sarbən di chat:i cə lēg:ea | er sarbən
 nē ku:k mari | “lāe mālē mar gea”||ê sun ke | mālē
 qārea | pai mera ba:n tā kīse a:dmi de lēg:ea|| jad mālē
 pa:s gea | tā dekh:ea | pai ê tā kīse rikhī da put: e||
 mālē ôde p̄lēiā cə ja dīg pea | er ô tō apnī p̄ul: bēkhsai||
 phe:r mālēn:ē ôdi chat:i cō | ba:n kēd:ea|| tā ônē kēha | ‘o:s
 ruk:h de hēthā | mere ên:ē mā pēo bāet:he en|| mālē
 ôn:ā lai panī lāe:n aēa si|| hun tū | ā panī da k̄arā
 lāe ja||. p̄lēlā ôn:ā nū panī pēlai | phe:r mera ha:l
 dēs:ī’ || ê klēn sa:r | sarbən de prān nik:lēl gae||

jad sarbən nū | panī lāe:n gae de:r ho gai | er muṛ

The thing happened thus|| In the last birth | I had a great fancy
for hunting|| In the forest where I | used to go hunting |
there lived a sage|| He and his wife | were blind
of eyes|| They had a son | whose name was Sarban||
To his parents Sarban | used to do a great service|| Seating
them in the slings of a pole he always | carried them on shoulders|| Once
they said | 'O Sarban | give us cold water to drink' || Seating them
under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running||
The deer did not allow me to overtake it | and at last
became out of my sight|| When Sarban | to fill *it with* water
immersed his pot into the stream | I heard a sound of
gurgling|| I thought | the deer had made it|| At once I discharged an arrow
in that direction|| The arrow struck into Sarban's chest | and Sarban
gave out a cry | 'Alas I am dead' || Hearing this | I was
frightened | that my arrow forsooth | had hit a human being|| When I
went near | I saw | that it was indeed the son of a sage|| I
fell down upon his feet | and had my fault forgiven by him||
Thereafter I from his chest | extracted the arrow|| Thereupon he said |
'Under that tree | my blind parents are sitting|| I
had come to take water for them|| Now you | take this jar
of water|| First let them drink water | *and* afterwards inform them of my
condition' || Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nā aēa | tā ôde mā pēo kλē:n lēg:e | “ki sēabab? Aj
 sarbən nū de:r lēg:i | suk:h hove” | aen:ē cē | mere pλerā
 da khar̥ka sunke | sλmje | pai sarbən a gea|| puc:hən
 lēg:e | ‘sarbənā Aj: de:r kļū lēg:i?’|| mλē cup: rēha | ər
 panī da kētorā ēg:e karētta|| ô bol:ē jad tāī tū
 ē nī dasda | pai Aj:ē tλen:ū de:r kļū hoi | asī panī nλī
 pinā|| hūa mλēn:ū sara ha:l | das:ənā pea: || ô tā sunən sa:r |
 lēg:e bērla:p kārən ər bol:ē | pai ‘san:ū sarbən kole lāe
 cal:’|| mλē ōn:ā nū | jīt:he sarbən pea si | lāe aēa | phe:r
 mλēn:ū kλē:n lēg:e | pai ‘ik: cīta bēna:’|| jad mλē cīta
 bēnai tā | ô domē | sarbən nū god:i cē lāeke | cīta cē blāe
 gae | ər mλēn:ū kēha | pai “cīta nū ag: la de”|| mλē ag:
 la dīt:i|| jalde hoe | ōn:ā nē mλēn:ū sra:p dīt:a | akhe |
 ‘he pap:i | jis trā asī | put: de hλōke mare ā ēse trā
 tū bi put:ā de hλōke marē’|| so hun ē ra:mçēndər lachmən
 da banōba:s | mλēn:ū ma:r ke chēq:u”||

5. gīd:ər, gīdṛi te bēg:ēa:r di katha.

kīse jēngəl c | ik: qūṅgi khad: si | te ôdā mū bar̥a
 pēiṛa si|| ôde c ik gīd:ər | te gīdṛi rλēde se|| ik: dīn
 ōn:ā nū tī lēg:i|| gīdṛi ne gīd:ər nū kēha | “calo | nadi te
 panī pī:n cāl:iJē”|| gīd:ər bol:ēa, | “ot:he tā bēg:ēa:r
 rλēda e|| ô tā ap:ā nū kha lau”|| gīdṛi bol:i | “tū phiker
 nā kar | mλē ot:he ahi ji gal: bēnamāgi | ji te ap:ā

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water' || Now the whole story I was obliged to tell || They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban' || I then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons' || So now this exile of *Ramchandar* and Lachman | will end in my death" ||

5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow || In it a jackal | and jackaless lived || One day they felt thirsty || The jackaless said to the jackal | "Come let us go to the stream to drink water" || The jackal said | "There, forsooth, lives a wolf | he will indeed devour us" || The jackaless said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lal:ə | ər bəg:əa:ɾ bi apā nū kuch nā kʌhe''||
 ē kʌe ke | don:ō | panī pi:n tur pʌe||

jad ô bəg:əa:ɾ de neɾe pʌðc:ə | tā gɪdɾi bol:i |
 “gɪd:əɾa, mām:ē nū rā:m rā:m kar lʌe||” gɪd:əɾ
 kʌen ləg:ēa | mera tā ti na:l sʌŋg(ə) suk:ea pea ɛ |
 bo:l nī hunda''|| gɪdɾi nē kēha | “phe:r panī kjū nī
 pi lʌenda''|| ē sun cʌt: gɪd:əɾ nē | rʌɟ: ke panī pi lea |
 ər gɪdɾi nū kēha | “tū bi panī pi lʌe''||jad don:ō | panī
 pi cuk:ə | tā gɪdɾi bəg:əa:ɾ nū kʌe:n ləg:i | “mām:ā |
 saɟ:ə do bæ:cə ən|| gɪd:əɾ kʌēda ɛ | ‘domē mere ən’ | mʌē
 kʌēni ā | ‘domē mere ən’|| tū cal:ə ke | saɟ:a phʌe:sla
 karde''|| bəg:əa:ɾ nē soc:əa | bai ēn:ā na:l ja ke | sarēā
 nū kʌa lʌū|| ē so:c ke | ōn:ā de maɟər ho lea|| jadō
 ô tin:ē | gɪd:əɾ di kʌaɟ: te ae | tā gɪdɾi bol:i | “lʌe
 mām:ā | tū ure khʌɾ | ʌsɪ bæ:cə lʌe aɟ:ə''|| gɪd:əɾ gɪdɾi |
 ʌpni kʌaɟ:cə baɾ ɟʌe | bəg:əa:ɾ bahər khʌɾa rēha||
 kʌɾi:kə maɟrō gɪdɾi nē kʌaɟ:ə cō mû bahər kʌɟ:ə ke kēha |
 “mām:ā | ʌsɪ tā ʌpnā ap:ə i raɟināmā kar lea|| ɪk: bæ:cə
 mʌē lʌe lea | ɪk gɪd:əɾ nē|| hūa san:ū tet:ō | phʌe:sla
 kərao:n di lo:ɾ nī''|| ē sun bəg:əa:ɾ sərmɪnde ho ke |
 ʌpnē kʌar muɾ aēa||

6. rəpəɟ:ə lʌenē ən kə gita?

ɪk se:tʰ de | tɪn naɔk:rər si|| jad dəvali de dɪn |

drink water | and yet the wolf may not do us any harm"||
 Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |
 "O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal
 replied | "My throat forsooth is dry with thirst |
 I cannot speak"|| The jackalsss said | "Then why do'nt you drink
 water?"|| Hearing this | the jackal at once | drank water to his heart's con-
 tent and said to the jackaless | "You also may drink water"|| When both had
 drunk water | the jackaless said to the wolf | "Uncle, there are
 two cubs of ours|| The jackal says | 'Both are mine' | I
 say 'Both are mine'|| Coming there, you | make our decision"||
 The wolf thought | "Going with them | I shall devour
 them all"|| Thus thinking | he walked along with them|| When they
 all three | came at the den of the jackal | the jackaless said | "Look
 uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless
 entered into their den | *and* the wolf remained standing outside||
 After some time | the jackaless | showing her face out of the den said |
 "Uncle | we ourselves forsooth have made a reconciliation|| I have taken
 one cub | the jackal has taken the other|| Now from you we
 do not want any decision"|| Hearing this | and becoming ashamed |
 the wolf came back to his abode ||

6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

òn:ã nũ ənã:m dē:n ləg:ea | tã ònē pλj pλj rəpəɭ:ã dĩa |
 tɪn: ṭerfã la ləɭ:ã | ər gəb:ē | ɪk pot:hi gita di ṭar lai ||
 phe:r ɪk:(ə) nʌək:ər nũ bula ~ ke kēha | pai “tãē rəpəɭ:ē
 lʌɛnē ən | kə gita?” || ô bol:ea | “ji, mālē pλɽea hoēa
 tã hālē nĩ | gita lʌe ke ki karũga? | tusĩ mālēn:ũ
 rəpəɭ:ē de deo” || se:th nē ònũ rəpəɭ:ē de:tte ||
 phe:r duɽ:ē nʌək:ər nũ sɛd:ea | ər puc:hea | bai “ tālē ki
 lʌɛnũ ɛ | rəpəɭ:ē kə gita?” || ô bol:ea | “ji mālē pλɽea
 hoēa tã hālē | pər mālēnũ ḳar de ṭəndēã cə | gita pλɽən
 da bē:l kɪt:he || je tusĩ mālēn:ũ rəpəɭ:ē damō | tã sʌo
 kam: ʌo:ngē” || ô nē bi rəpəɭ:ē le lʌe | hun tiɽ:ē
 nʌək:ər nũ sɛd:ə ke puc:hea | bai “tālēnũ ki loɽida ɛ?” ||
 ô bol:ea | “ji meri buɽɽi mǎ | ro:ɽ ṭhʌəkər duare | gita
 sunən jāndi ɛ || jə tusĩ mālēn:ũ gita de deō | tã mālē mǎ
 nũ | gita ḳare suna dea karã || ô nũ ṭhʌəkər duare ja:n
 di khec:əl nǎ karnĩ pau” || ē sun ke | se:th nē
 ô nũ gita phəɽa: diti | ər magrō panɽ rəpəɭ:ē bi
 de:tte || jad o:s nʌək:ər nē | gita khôli | tã ôde cō | siunē
 di mohər (or mō:r) nĩk:əli || ē de:x ke | duɽ:ē nʌək:ər
 sərminde ho gʌɛ ||

7. po:stĩã da c̣ʌo:dri.

ɪk raje nē dek:hea | pai “ho:r tã sare lok:ã de |
 apnē apnē c̣ʌo:dri ən || pər po:stĩã da koĩ c̣ʌo:dri nĩ” ||

he wanted to give them *customary* presents|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | 'Will you take rupees or *Gita*?'|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | 'What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold moha|| Seeing this | the other servants were ashamed||

7.--The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nê hukəm dītā | pai “ēṭ:hā dīlā de ənder ənder pō:sti
 apnā cāṭ:dri bəna: ke dərba:r¹ cə hajer karən”||
 pō:stīā rē kat:hə kitā | sare kehən ləg:ə | Δkhe—
 “Δje tā Δṭ:h(ə) dīn pae ən | cāṭ:dri bəna lāmāgē² |
 hune ki kâli e”|| ese t(ə)rā karde karde | Δṭ:h(ə) dīn
 bīt gae|| raje nê phe:r hukəm dītā | pai “je ēṭ:hā dīnā cə
 cāṭ:dri nāhī bənāḍge | tā mālē sâbnā nū kae:d kar lāū”||
 ē Δṭ:h(ə) dīn bi | Δemē i lāṇ gae | pō:stīā te cāṭ:dri nā
 banca|| hun raje nê sare pō:sti kae:d kar lae ər
 kēha | pai “jēṭa sâb te bāṭa pō:sti hau | ohi cāṭ:dri
 sāmjea jau”||

hun sare pō:sti apnē apnē huk:ē | te pəṇṇ ər qoq:ēā de
 pealke | lae ke | a gae|| sēal da si mēhīn:ā | pəṇṇ phus
 bæcha ke | ləmbe pae rahe | ər huk:ē pəAr ke pīa ləg:ə pae||
 hun ik:ə pō:sti nū jo ai ōṇgə, | ōḍa huk:ā gir pea | te phus
 nū ag:ə lag gai|| haoli haoli phus ləg:ea jālən|| ē de:kh | ho:r
 tā sare pō:sti | ut:hə ke lām:ē ho gae | tīn: pō:sti
 bæṭ:he rahe|| ōu:ā cō ik: jānā bol:ea, | “calo bai | apā
 bi cāl:īje | ag:ə tā neṭe neṭe āḍi jandi e”|| duṛa
 kâēda | “koi qar nī | Δje du:r e”|| tīṛa bol:ea | “oe | cup: bi
 karo | thūad:ū gēlā karde | a:īkes nī āḍi”|| raje
 nē kēha | bai “ē sâb tō bāṭa pō:sti e|| Δj:(ə) tō ē
 pō:stīā da cāṭ:dri hoēa.”

1. or dərba:r.

2. or bəna:lmāgē.

He gave orders | that within eight days | lazy persons |
 electing their headman | should present him in the Court ||
 Lazy persons had a meeting || All began to say |
 "There are still eight days | we shall elect our headman |
 there is no hurry now" || Acting in this way | the eight days
 were passed || The king again gave orders | "If you do not elect your
 headman within eight days | I shall imprison you all" ||
 These eight days also | passed without result | The lazy persons could not
 elect their headman || Now the king imprisoned all the lazy persons |
 and said | "Whosoever is the laziest *of all* | will be regarded
 as headman" ||

Now all lazy persons | their pipes | and cups of *bhang*
 and poppyheads | taking | came || Of winter it was the month | Spreading
 straw on the ground | they lay down | and filling their pipes began to smoke ||
 Now that one of the lazy persons felt sleepiness | his pipe fell down | and
 caught fire || The straw began to burn slowly || Seeing this | all other
 lazy persons | rising up got aside || Three lazy persons
 remained sitting || One of them said | "Come friends | we also
 may go | Fire indeed nearer and nearer | is approaching" || The second
 said—"There is no fear | it is yet at a distance" || The third said |
 "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The
 king said | "He is the laziest of all || From to-day he
 has been made the headman of lazy persons" ||

8. ji-saṛea la:l.

kise kəmea:r nū | ik: pheri la:l ləb:ea|| ô nē kanc
 da təkṛa sāmja ke | apne khot:ē de ga:l lətkat:ta|| hun
 kəmea:r nū | kite mīti lae:n dəreōḍ pa:r jana pea||
 dorea de kəndē | berī de:x ke | ōnē m(ə)lā nū puc:hea |
 pai “māṇ:nū pa:r ləg:ai ki lāṅga”|| m(ə)lā nū khot:ē
 de ga:l lətkəda la:l sōna ləg:ea|| ōnē kēha | bai
 “maṅ tel:ō | paesa tēla kuch nī laenda|| tū māṇ:nū
 ā: kanc da təkṛa de de”|| kəmea:r khus ho gea||
 cəat: la:l khō:l ke | m(ə)lā de hat:h phəṛaēa|| əg:ē m(ə)lā
 nē | la:l apnē bā:s na:l bān:ə lea||

hun ik bəpəri aēa|| ōnē dek:hea pai bā:s na:l tā |
 la:l bəu:ea hōēa laḡ:əda e|| je səc:īō la:l hōēa | tā paṇj
 sat: saō rəpə:ē da honā e|| ē so:c ke | m(ə)lā nū puc:hea
 pai “bā:s na:l bəne:a hōēa kanc jēha | tāṅ bec:ənā e||
 māṅ tāṇ:nū ēda mul: | ik: rəpə:ā dən:ā ē”|| m(ə)lā
 nē kēha | “aho ji”|| rəpə:ā lae ke ' la:l bəpəri de
 heval:ē ki:ā|| bəpəri nē apnē sehər ja ke | la:l di parəhk
 kərai | tā ô səc:ī muc:ī la:l nīk:əlea|| bəpəri nē kəp:ṛe
 cə ləpə:t ke | sē i:ukhə cə rak:hə chəḍ:ea||

hun o:s sehər de raje nū | la:l di lo:ṛ pai||
 ōnē tēḍqora pherea | pai jide jide pā la:l ho:a|| ô lae ke
 mere ko:l ave|| sare jāori bace | apnē apnē la:l lae ke |

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied ; "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aěa|| raje nē sâbde la:l dek:he |
 pər kise da la:l pəsind nā aěa || phe:r bəpəri nū kēha |
 bai “tū bi apna la:l dō:ha” || ô bol:ea | “ji plēla
 mul:kar laə|| je thūaq:ē pəsind au | lə:lə:ə | nālī nā sai” ||
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji pañj saə
 rəpə:ē” || raje nē kēha, “ec:ha | je la:l hoəa | tā māē
 tən:ū | pañj saə rupəe de dēāga” ||

hun jad bəpəri nē kəp:əra khô:ea | tā ki de:xda
 e | pai ēde c(ə) tā | suā di cutki rāe gai || ô ləg:ea
 ro:n | akhe “həe hāe mere la:l nū ki hoəa”? || ē sun ke |
 la:l gus:ē na:l bol:ea | akhe “tū ronā e | mera tā ji saṛ
 ke suā ho gea” || bəpəri nē puc:hea | “ô kīk:ərā?” ||
 la:l klē:n ləg:ea | “plēlā māe kəm:ea:r nū ləb:ea | ô
 nē māēn:ū khot:ē de gal blān:ə dīt:a || phe:r m(ə)lā
 nē lea | ōnē bā:s na:l blā lea || ô te tḷē ik: rəpəe nū
 mul lea | ər hun a tū mēre | sare i pañj saə rəpəe
 mul məngea || ē de:xke | mera ji saṛda kə rāēda”? ||

9. mədari bap:u.

kise hət mānīē da | kuṛi monḍa | mədari da tēmas:a
 dek:hən gae || kəar a ke | kuṛi bol:i, | “bira | mədari
 nē tā | baṛe sōnē tēmas:ē kit:ē | kade ô kəp:əre hethō |
 seo kâdq:ə dēnda si | kade ənā:r | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all |
 but did not approve any one's|| He then said to the merchant |
 "You also show me your ruby"|| He replied | "Sir first settle the
 price|| If you like it | you may purchase it | otherwise not"|| The
 king said | "All right | if it were a ruby ; to you I | shall pay five
 hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw
 then was | that in it indeed | had been left a pinch of ashes|| He
 began to lament | saying "Alas ! what has become of my ruby ?" ||
 Hearing this | the ruby said angrily | "You are weeping | my heart
 forsooth has burnt into ashes"|| The merchant enquired | "How is
 this ?" || The ruby said | "First I was found by the potter | he tied
 me to the neck of his donkey|| Then the boatman took me | he
 fastened me to his bamboo|| From him you purchased me for a
 rupee | and now for me | you asked only five hundred rupees as price||
 Seeing this | *tell me whether* my heart should have burnt or remained ? " ||

9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the
 show | of a juggler|| Coming home | the girl said | "Brother | the
 juggler | forsooth | performed very wonderful tricks | Sometimes
 from | beneath the cloth | he produced an apple | sometimes a
 pomegranate|| sometimes one thing | and sometimes another"||

munḡa bol:ea | “mēdari nē ki tēmas:e karnē ē | jēre
 tēmas:e apnā bap:u | hēt:i te bāet:ha kardā ē?” ||
 kuṛi nē puc:hea | “ō kahe - jae?” || munḡa bol:ea |
 “Apni hēt:i ik p_anda pea ē || je koi | do rupae se:r
 da k_ēo māṅgēda ē | tā bap:u ōde cō | do rupae se:r
 da k_ēo k_āq:ə dēnda ē || je koi | qū:ṛ rupae se:r da
 mēṅge | tā ose cō | qū:ṛ rupae se:r da k_ēo k_āq:ə dēnda ē ||
 p.amē koi keha i k_ēo mēṅge | bap:u s_āb tērā da k_ēo |
 ose p_ande cō | k_āq:ə dēnda ē || hun tū das: | hae kē
 nā bap:u da tēmas:a | mēdari nālō bi sōna?” ||

10. bēma:r rahī di kēhanī.

kise th_āṣ | k_ālē mēka:u cē | ik: a:dmi r_āēda si ||
 ō de ko:l | ik: rahi aēa || ōnē rahi nū puc:hea | bai
 “tū kīt:he cāl:ea ē?” || rahi nē kēha | “m_āē qa:k_dar
 ko:l j_ānā ē” || ō nē rahi nū roṭ:i puc:hi | ēr ca:r
 roṭ:i_ā ōde ēg:e rak:hē dīt:i_ā | a:p kuch sēlunā l_āen
 calea gea || ō de sēlunā l_ē_āṣde_ā l_ē_āṣde_ā | r_āhi nē
 care roṭ:i_ā kha l_āj:ā || ō phe:r ho:r roṭ:i_ā l_āe:a gea | tā
 on_ē circe | rahi nē sara sēlunā kha chēq:ea || ō bēcara |
 ca:r roṭ:i_ā rahk ke | phe:r ho:r sēlunā l_āe:n gea || j_āḡō
 muṛ ke aēa | tā dek:hea | pai e:s hājret nē | ē ca:r roṭ:i_ā
 muka l_āj:ā || e:str_ā karde karde | ō sol_ā roṭ:i_ā kha gea

1. In Ludhiānī the common word for story is **katha**.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave¹ | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

¹(lit. holy person)

chek:əɾ k̡ar uale nə | khěâɾa chaq: dɪt̪a|| phe:r
 ôde kolɔ puc:hea | pai “tũ kêɾi gəl̪e | hək̪i:m ko:l cəl̪ea
 ɛ?”|| ôně kěha | “mɔ̃ koi ha:jm̃ di d̪aba | l̪e:a cəl̪ea
 ɛ|| mɔ̃n:ũ p̪ok:h bɪlkul nɪ lag:ədi”|| ô bol̪ea | “jad tũ
 raj̪i hoke muɾ̃ ɛ:s r̪a n̪a ăi||”

11. cəl̪e d̪ar̪i di kəhani

ɪk: p̪ɔ̃ɾea hoəa d̪ar̪i | kɪse pɪnq̪əc̪ə | kam:
 karda hunda sɪ̃ ɪk: dɪn | ôde ko:l | ɔ:s pɪnq̪ə da mɪl̪ă |
 c̪əg̪:a s̪əmɔ̃n̪ aəa|| d̪ar̪i nə ônũ huk̪:a pheɾ̪aəa |
 pai do tɪn: s̪ut̪e la l̪ave|| phe:r kěha | “nale huk̪:a pi |
 te nale koi gal: suna”|| ô bol̪ea | “*khel̪ifa ji | mɔ̃
 ɪk: b̪ar̪i əjɔ̃:b gal: | ɪk k̪et̪a:b c̪ə k̪ɔ̃l: p̪ɔ̃ɾi sɪ
 dɪl̪i(J)ɔ̃ mɔ̃ k̪et̪a:b m̃əgai | te ô de c̪ə l̪ikhea hoəa ɛ | pa
 j̪ida sɪr chot̪:a | te d̪ar̪i l̪əmbi hov̪ə | ô c̪əl̪:a hunda ɛ |
 khab̪ər nɪ ɛ gal: sac: ɛ k̪ə c̪əuth”|| d̪ar̪i nə kěha |
 “n̪a ji | ɛ gal: t̪ă | koi nɪ n̪a m̃ən̪ən l̪eg̪:ea”|| kh̪ɔ̃:r |
 thoɾa cɪr bl̪e ke | mɪl̪ă apñ k̡ar tur gea|| hun d̪ar̪
 soc̪:ă c̪ə p̪aɛ gea|| ônũ as̪el c̪ | ɛ:s gal da bl̪ot̪
 ph̪ik̪ər sɪ | pai ôdi d̪ar̪i l̪əmbi sɪ | te sɪr cot̪:a |
 ô soc̪:ən l̪eg̪:ea | pai “mɔ̃ ki kar̪ă?”|| sɪr t̪ă mera |
 b̪ar̪a n̪ɔ̃ n̪a ban̪ən l̪eg̪:ea|| h̪ă | ɪggal (ɪk gal) ho sakd
 ɛ | d̪ar̪i k̪at̪ər ke mɔ̃ j̪ara n̪ik̪i kar sakda ɛ|| es
 kh̪ẽa:l c̪ə | k̪aɛnci l̪əb̪:ən l̪eg̪:ea|| ô k̪idre n̪a l̪əb̪i

At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all || He said | "When you come back after recovery | do not pass by this way" ||

11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn || The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story" || He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not" || The tailor replied | "No Sir | this thing indeed | no one is going to believe" || Well | after sitting for a short time | the headman went home || Now the tailor was absorbed in thoughts || In reality he | was much concerned at this | that his beard was long | but head was small || He thought | "What should I do ? || My head indeed | cannot become bigger || Of course one thing is possible | I can make my beard shorter by trimming it" || In this very thought | he began to look for the scissors || It could not be found anywhere ||

əkhɪr akke | ləcari na:l | ho:r əla:j soce:a|| diva ba:l
 ke apnɪ dāri de neɾe ləanda|| khəb:ə haɪh na:l dāri |
 pha:ri | ər səj:ə haɪh diva|| ōda matləb si | pai
 jara:kə dāri choʔ:i ho jaə|| aɡ: ləɡ:ən sa:r | cheti
 cheti hattāi pāʃ:c gai|| ōnə apnā hattā bəca ləa | ər
 dāri chaq:ə dɪt:i|| sari dāri jal gai|| ōnū ba:ri sarəm ai |
 ər khəa:l karən ləɡ:ea|| pai səc:i | muc:i jo kuch o:s
 kəta:b cə lɪkhəa hoəa si | bɪkul ʈhi:k si|| ɛde cə ki
 cəu:ʈh ɛ | mālɛ ba:ra cəal:əpana kit:a||

12. ɪk: sahuka:r te ō de k'oɾə.

*əmbərsar sʌer c | ɪk: sahuka:r rʌēda si|| ō nū
 khəa:l paɛ gea | pai “je mālɛ k'oɾa rək:hā | tā lo:k
 meri ba:ri ɪj:ət karən ge”|| o:s thʌʃ sa:l də sa:l | ɪk:
 pa:ri mel:a lag:əda ɛ|| pʌel:ā tā | ō mel:ə c(ə) ja ke |
 (or mel:əja ke) kɪn:a cɪr de:xda rəha | phe:r chək:əɾ |
 ō nə | ɪk: sōni ər te:j k'oɾi mul lai|| ran bəl:ō | ō kali
 sʌa si | te cəl:ən nū | haɪva nalō bi te:j|| dɪl tā ōda
 ba:ra khus si|| apnə sare januā na:l ōdi gal: karda
 si | pai “cal:ə | meri k'oɾi de:kh ləɛ | bāva sōni ɛ”||

ɪk: dɪn | ōnū kɪte | bānde janā pea|| səhi:s nū
 sad:ə ke | ba:ri təɡɪ:d kit:i | pai “edi cəŋɡi tərā rak:hi
 karɪ|| kɪse o:pre aɪdmɪ nū nā neɾe ʌʃ:n daɪ”||
 səhi:s bol:ea | “toba | ji|| məja:l ɛ | mālɛ tā ʈhūaq:ə

At last being tired | with helplessness | he thought of another remedy|| Lighting a lamp he brought it close to his beard|| He seized his beard with the left hand | and the lamp with the right hand|| His object was | that the beard may become a little shorter|| As soon as *the beard* caught fire (lit, fire began) | it reached quickly upto the hand|| He forsooth saved his hand | but let hold of the beard|| The whole of the beard was burnt || He felt greatly ashamed and began to think | that really | what was written in the book | was quite correct|| There is no doubt in it that I have committed a great folly” ||

12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought occurred to him | “If I keep a horse | people will respect me very much”|| At that place | every year | a big fair is held|| At first forsooth | going to the fair | he kept looking for a long time | then finally he | purchased a beautiful and fast mare|| As to colour | she was dark black | and as to pace | *she was* faster even than wind|| He was indeed pleased at heart|| To all his friends | he talked of her | thus “Come! *and* see my mare | she is very beautiful” ||

One day | perchance he | had to go on a journey|| Calling the groom | he enjoined on him | “Guard her very carefully || Do not allow any stranger to come near her”|| The groom replied | “Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

lāḥ:n tāi | sālā:n bi nī lēg:ea'' || ē gal:ə sun ke | ō
 tesən nū tɔr gea | te tɪgət lāe ke | qūdq:ə cə blə gea ||
 ose gəq:i də neṛe | ɪk: ōda ja:r khāṛasi || səl:a:m
 karke | puc:hən lēg:ea |'pai "tū suk:h nāl | kɪt:he
 cəl:ea ɛ'' || ō nē kēha | "*gūjṛāvale jāuā ɛ'' || ō
 bolea | "mālē tā *bajirabad jānā ɛ || calo phe:r
 kət:he bāet:hīe'' || ō nē kēha | "mālē tā əg:ə blət:ha ā'' ||
 Akhe "e kīd:ər dɪ gal: ɛ | ʌet:he a kə blə ja'' || khāe:r
 kāe sun ke | ō nū ose gəq:i cə bəṭha lea ||

rā cə gal:i lāg:ə pae || ōda dāst ak:hən lēg:ea —
 pai "toba, bai | ʌj: kāl da bāṛa khot:a sənā ɛ || jēṛiā
 gəl:ā hun sunīdiā ən | saq:ə mā pēḍ de bel:ə | kadi
 nāl si hundiā'' || "keho jāḷ:ā gəlā? koi əcari gal:
 hoi ɛ'' || ō nē kēha | "lāe bai | mālē tən:ū
 bɪkul nāmī gal: | sənāḥnā ɛ || *bəl:u co:r di gal: tā
 nāl nā sunī hōnī? || ō tā cori lai | ʌeq:a masahu:r ho
 gea ɛ | pai ki dəs:ā'' ||

sahuka:r nē puc:hea | "kɪstrā di cori karda
 ɛ''? || ō nē kēha | "chaq:əda tā kɪse tərā di bi
 nāhī | par bləṭa sād:k | tæg:ə koṛe lāe ja:n da ɛ'' ||

ē gal: sun ke | sahuka:r da tā trā nɪk:əl gea ||
 puc:hən lēg:ea | "kɪt:he rāḥda ɛ'' || ō bol:ea | "kəɹ
 tā ō da *harəɟ ɛ | pər cori sehər cə bi bləṭ karda ɛ'' |
 sahuka:r becare da ranḡe pila ho gea || kālen lēg:ea ||
 "meri ɪk: kharīo sōnī koṛi | nāmī kherid:i hoi ɛ ||

until you return | shall not even go to sleep"|| Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?"|| He said | "I am going to Gujranwala"|| He added | "I forsooth am going to Wazirabad | come then let us sit together"|| He said | "I indeed have taken a seat in a front carriage"|| "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage || .

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?"|| He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief|| Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit ?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses||

Hearing this thing | the merchant was startled (*lit.* his startledness went out)|| He further asked | "Where does he live?"|| He replied | "His home indeed is at Harar | but he often commits theft in the city itself"|| The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought||

kîdre ôda tã t.ĕa:n nã kare''|| ôde do:st nē kēha |
 pai "karda tã bl̥ota eho i ε|| λeq:a sĕānã ε | pai
 ōnũ sarĕā de ut:hən bl̥et:hən da | pata rλĕda ε||
 jad kise nē bānqe jānã hunda ε | tã bi ô pata la lenda
 ε|| phe:r p.amē d̥m hove p.amē rat | ô uqi:kda ε
 jad tãī (jattāī) nλok:ər nã sλō lāĕ:n|| phe:r cup: cəpit:a
 əndər bar̥da ε | ər rəs:a khô:l ke|| t.æg:e jã (Ja) k.oŕe
 nũ lāe janda ε|| ô de do t̥n sat:hi bi ən | kise de
 hat:h | kise du:r de p̥nq to:r d̥mda ε | ər a:p bl̥et:ha |
 t̥mas:a de:xda ε''||

sahuka:r bəcara pea tarphe | par ki kare? |
 qa:g-geq:i b cə bl̥et:ha si | te geq:i nē *l̥əhλo:r ja ke
 khλŕnã si (kha.ɹnã si)|| khλe:r λok:ha sukhalā | bel:a
 l̥aŋ gea|| *l̥əhλo:r pλō:c ke | c.Δt: ut:ər gea|| do k.ante
 uqi:knã pĕa | phe:r *əmbərsar ja:nvāli geq:i m̥li||
 ô si lokəl | pλōnē t̥n k.antĕā cə *əmbərsar
 pλōc:i|| t̥sən tō jək:a kit:a|| jək:evale nũ kēha |
 pai k.oŕa dāb:ə ke n̥t̥ha|| k.ər pλō:c ke | k̥a:l
 na:l | dunā p.aŕa d̥t:a | te əndər bar̥ea|| bar̥dĕā sa:r |
 t̥əbel:ə bal naŕer kit:i | dek:hĕa pai khal:i ε|| hun tã
 khλŕən di bi s̥et:ĕa nã rahi|| puc:hdĕā puchdĕā
 (pusdĕā) | m̥el:um hoea | pai ik: nλok:ər rot:i kha:n
 gea si|| duŕa bl̥et:ha k.oŕi di rak:hi karda si||
 ôdi jara ak:h lag gai|| bas: jad aŕla nλok:ər muŕ ke
 aĕa | tã kλen l̥eg:ea | "ut:h oe ba marea | k.oŕi kit:he ε!''||

God forbid lest he thinks of her" || His friend said |
 "This is exactly what he often does || He is so wise | that
 about the actions of all he | keeps himself well-informed ||
 When one has to go on a journey | he gets the news even
 then || Then be it day or night | he waits
 till all servants are asleep || Then he silently
 enters in | and unfastening the rope | takes away the cattle or horse ||
 He has two or three companions also | and through some
 one | sends it to a distant village | and himself remaining
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||
 He was sitting in a mail train | which had to stop at Lahore ||
 Well | somehow or other (*lit.* with difficulty or ease) the time
 passed || Reaching Lahore | he at once got down || He had to wait two
 hours | then he caught a train going to Amritsar ||
 That was a local train | and reached Amritsar in two and three quarters
 of hours || He hired a *yakka* at the station | and asked the driver
 to urge on the horses || Reaching home | with haste | he
 paid double the fare | and went inside || Immediately on entering |
 he looked into the stable | and found that it was empty || Now
 he had not left strength enough to stand even || On enquiring |
 he learnt | that one of the servants had gone to take his
 meal | the other was watching the mare || He
 fell asleep for a while || In short when the first servant came
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki dəs:ənā si?|| ô da koi pata nī ləg:ea||
 kɪn:a ɛr sahuka:r | puls kolō bi tɛla:s kərʌōda rēha||
 puləsvalēā nē kai a:dmīā nū pharēa bi | par kise
 kolō cori da pata nā ləg:ēa||

kəo:ri di cori da | sahuka:r nē ʌeq:a gam kit:a |
 pai sarēā nū jəki:n ho gea | hun ē nē jJūde ji | kade
 kəo:ri nʌī rək:hni | ər sɛci muc:i ô nē ʌt:h das bʌre
 ,rək:hi bi nʌhi|| ət:hā dasā bʌrēā magrō | phe:r ôdi
 rək:hən di slā hoi|| ʌɛ:tki | ônē ɛt:a kəo:ra | *gujrat:ō
 mul lea|| ô bi mara nʌī si|| ô de c(ə) phagət ʌɛn:i
 kasər si | jo bəg:i te gij:ēa hoēa nʌī si|| tā bi ônē kēha |
 je do tɪn pheri jo:āge | tā ʒij:ə jau||

jad ônū jo:ēa | tā e:stṛā turea | pai jānī sari um
 eho kʌm: kardā rēha ɛ|| sahuka:r bi kʌɛn ləg:ea | ē tā
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kise pɪnɔ | ʌpni sam:i
 kolō rapə:je lʌɛ:n gēa|| jandi pheri tā kəo:ra thi:k gēa
 si | pər ʌōde hoe | khāber nī | ô nū ki ho gēa | ɪk:ə
 pheri mʌjo:r nət:hən qʌe pea|| sahuka:r nē | sara
 jo:r la ke | bag:ā khɪc:īā | pər kəo:ra nā mən:ēā||
 əkhi:r | rā de kəndə | bəg:i ulta dɪti|| sahuka:r te
 səhi:s | sɪr pə:r dɪg pʌɛ|| jad ôn:ā nū sort ai | dɪgde
 tʌēde hʌoli hʌoli | kəar pʌō:ce|| tɪn: ətʰvare | mənjeā
 te ləmbe pʌe rahe|| ô | kəo:ra | kise jat: kol |
 be:c dɪt:a||

phe:r bi ɪk: bari | ônē kəo:ra mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (*lit.* accustomed) to *draw* a trap|| Even then he thought | "If twice or thrice we yoke *him* | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his||When going (*i.e.* on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the *horse* upset the trap|| The merchant and the groom | fell down headlong||When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home||Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

ran̄da|| p̄l̄el̄a t̄ā ô thi:k janda reha | magrō ak:he
 n̄l̄i si laḡ:da|| ô n̄ū ik: cabək səva:r ko:l p̄e:jea | te
 rəpa:je bi ba:je kharc kit̄e|| ô de pic:hō
 kuch thi:k turda rēha|| phe:r ô n̄ā rəs̄l̄oli ho gai|| ik: ra:t
 k̄o:ra khəra:s cə rēha|| agle d̄in jad səbe:r sa:r |
 səhi:s ut̄:hea | t̄ā ki de:xda ε pai k̄o:ra marea pea e||
 ē de pic:hō | sahuka:r n̄ē k̄o:ra rək:hən | di s̄l̄ō kh̄ād:i||

colour || At first he used to go right | but later
 he did not obey the orders || He sent him to a horse-trainer | and
 spent a lot of money || After this he (*i. e.* horse) went right for
 some time || Then a swelling appeared on him || One night
 the horse remained in a mill || Next day early in the morning when |
 the groom got up | he saw that the horse was dead ||
 After this | the merchant | took an oath never to keep a horse ||



VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, s, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɳ, o, p, r, ɾ, s, t, θ, t, u, v, x. The signs [ʻ], [˙], [ʌ] and [:] do not affect the order.

əcɑrj *adj.* surprising

ec:ha *adj. m.* well, *interj.* all right, is it so?

edalet *s. f.* Court of justice.

eg:a *s. m.* front, **-e** *adv.* in front

ejas:b *adj.* strange

ekba:r *s. m.* newspaper

ekhi:r *adv.* at last

ela:j *s. m.* remedy

***embərsar** *s. m.* Amritsar.

ən *v. III pl.* are

ən:a *adv. m.* blind

əna:m *s. m.* gift, present, prize

əna:r *s. m.* pomegranate

ənder *prep., adv.* in, inside

ər *conj.* and

əsɑ:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

ʌed:ər *adv.* on this side.

ʌeq:a *adj. m.* so big, so large

ʌemə *adv.* thus, so, in vain

ʌen:-a *adj. m.* so much.

—**ec** *adv.* in the meantime.

ʌet:he *adv.* here

ʌe:tki *adv.* this time

ʌg: *s. f.* fire

ʌgla *adj. m.* first

ʌj: *adv.* to-day; —**kʌl:** *adv.* now-a-days

ʌk: *v. i.* be tired

ʌk:h *s. f.* eye, *pl.* **ək:hā**

ʌkhe *conj.* that, saying

ʌʒ *v. II pl.* are

ʌok:hə *adj. m.* difficult

ʌo:n *inf. of a* 'come'

ʌo:nge *v. Fut. III pl.* they will come

ʌpn-ā *adj. m.* own

ʌsəl *s. m.* reality

ʌsf *pron. (direct)* we

ʌth *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

aā *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

aj:e (*from a*) we may come.

a:lkes *s. f.* drowsiness

a:p *pron.* self; **ap:ā** we

bəca: *v. t.* save

bəc:a *s. m.* child

bəcara *adj. m.* poor, helpless

bəcha: *v. t.* spread

bəgea:ɾ *s. m.* wolf

bəg:i *s. f.* trap, coach

bəha: *v. t.* cause to sit, seat.

***bəjiraba:d** *s. m.* Wazirābād

bəjo:g *s. m.* separation
bəkh'sa: *v. t.* cause to be forgiven
bəki:l *s. m.* pleader
bəl:ð *prep.* from, with respect to
***bəl:u** *s. m.* Ballū, the thief
bəma:r *adj.* sick
bə'na: *v. t.* make
bəpari *s. m.* merchant
bər'la:p *s. m.* lamentation
bə'tha: *v. t.* cause to sit, seat
baca *s. m.* child
bāe *v. i.* sit
bāḷgi *s. f.* a pole with slings at both ends for carrying loads
bāe:th *v. i.* sit
bāe:m *s. m.* through, idea, fancy.
bai *conj.* = **pai** 'that'
interj. Friend! brother!
bal *prep.* towards
1. **ban** *v. i.* become
2. **ban** *s. m.* forest
bān:(ə) *v. i.* bind
banḍbā:s *s. m.* exile, banishment
bāo:t *adj. adv.* much; also **bāota**
bāra *s. m.* year
barka *s. m.* leaf, page
barəs *s. m.* year
bar *v. i.* enter
baṛa *adj. adv.* big, large; greatly
bas(:) *adv.* In short; enough
ba *s. f.* sense; — **marea** *adj. m.* senseless.
baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely
ba:ceha *s. m.* king
ba:g *s. f.* rein
bahər *adv.* outside
ba:l *v. t.* light
ba:n *s. m.* arrow
bānd-a *s. m.* stranger; (journey?)
-e ja *v. i.* go abroad
bap:u *s. m.* father
ba:r *s. m.* day, time, turn; *i s. f.* turn, time.
bā:s *s. m.* bamboo
ba:t *s. s.* distance
be:c *v. t.* sell; **bec:ea:** sold
be:l *s. m. f.* leisure
bel:a *s. m.* time
be:ri *s. f.* boat
bic(:) *prep.* in
birkul *adv.* at all, altogether
bi *adv.* even; also, too
bib:a *s. m.* darling, child
bi:r *s. m.* brother
birt *v. i.* pass; *with ja id.*
bo:l *v. t.* speak; *s. m.* word, speech
būda *adj. m.* old, aged (*f. i*)
bu'la: *v. t.* to call, summon
c(ə) *prep.* in, between
c.əg:a *s. m.* shirt
c.ə:l:a *adj. m.* foolish
cəṅga *s. m.* good, well
cəpit:a *adv. m.* (word added to cup:) silently.
c.əgṛa *s. m.* quarrel, dispute.

ca:k: *v. t.* lift.
cal: *v. i.* walk, go, start.
c_əal:(ə)pana
c_əal:(ə)p(ə)na } *s.m.* foolishness.
caodā *adj.* fourteen.
cāo:dri *s. m.* headman.
caobhā *adj.* (*obl. p'.*) all the four.
cāonā *I sing.* 'wishing' *see* cā.
c_əat: *adv.* at once.
cā *v. t.* wish, desire.
cabek-seba:r *s. m.* trainer of horses.
ca:r *adj.* four -e (*dir. pl.*) all four.
ce = (c+e) *prep.* in+even.
ce:tā *s. m.* memory
 -e **kar** *v. t.* commit to memory.
chaq: *v. t.* leave.
chat:i *s. f.* chest, breast.
che *adj.* six.
chek:er *adv.* at last, finally.
chet:i *adv.* soon, quickly, earlier.
cho:tā *adj. m.* small; younger.
chu:t:i *s. f.* leave.
cir *s. m.* delay, time.
cita *s. f.* pyre.
ci:tā *adj. m.* white.
cō *prep.* from within, from among.
cor *s. m.* thief; -i *s. f.* theft.
cuk: *v. t.* lift; finish.
cup: *adj.* silent *with* **cəpit:ā** *adv.* *m.* silently.
cutki *s. f.* pinch.
c_əu:th *adj. adv.* false; *s. m.* falsehood.

də:je *v. I pl.* 'we may give' *see* de.
də'kha: *v. t.* show.
dəli:l *s. f.* argument.
dən:ā *I sing.* 'giving' *see* de.
dənda *pres. part.* (from de) giving.
dərba:r *s. m.* court.
dərea *s. m.* river.
də:tā *past part.* (from de) given.
dəvali *s. f.* The Diwālī festival.
dab: *v. t.* press.
dāi *v. II Sing.* 'let thou give'.
dām *s. m.* breath.
darji *s. m.* tailor.
dās *adj.* ten -ā *Obl. pl.*
das: *v. t.* tell.
dava *s. f.* medicine.
da *perp.* of.
dā:ri *s. f.* beard.
dava *s. m.* suit, case.
de *v. t.* give.
də'kh *v. t.* see.
də:r *s. f.* delay.
desənkala *s. m.* transportation, exile, banishment.
də:tta = de dət:ā.
dil *s. m.* heart.
***dili** *s. f.* Delhi.
din *s. m.* day.
dinda *pres. part.* (from de) giving.
dit:ā *past. part.* (from de) given.

diva *s. m.* lamp.

do *adj.* two; **-hā** *obl. pl.*;

-mē (*dir. pl.*) both, also **don:ō**.

do:st *s. m.* friend.

dukh *s. m.* trouble, inconvenience.

dukhi *adj.* distressed, troubled.

du:ra *adj. m.* second.

dunā *adj. m.* double.

du:r *adj.* distant; *s. m. f.*
distance.

qλe *v. i.* be engaged, begin

qar *s. m.* fear; *v. i.* fear, be
afraid.

qā *s. m. f.* overtaking, catching.

qā de *v. i.* be overtaken, be
caught.

qa:k *s. f.* mail (train).

qa:kdər *s. m.* doctor, physician.

qig *v. i.* fall.

qo:b *v. t.* immerse, dip.

qod:α *s. m.* poppy-head.

qûd:α *s. m.* (lit. 1½ time) Inter-
mediate compartment of a
railway carriage.

qûnga *adj. m.* deep.

qû:r *adj.* one and a half.

e *adv.* even, only (used as
suffix).

ê *pron.* this.

ed:ā *adv.* in this way.

eho *pron.* this very, this same.

e:s *pron. obl. sing.* of **ê**.

ε *v. III sing.* (from **ho**) is.

ε *v. II, I, sing.* (from **ho**); art,
am.

gəb:α *s. m.* centre.

gəq:i *s. f.* carriage, train.

gal:i *adv.* in talk.

gəmānqi *s. m.* neighbour.

gal *s. m.* neck, throat.

gal: *s. f.* thing, matter, affair.

gali *s. f.* street.

gam *s. m.* sorrow.

gardən *s, f.* neck.

gar:gar *s. m. f.* gurgling noise.

gea *past part.* (from **ja**) gone.

gid:ər *s. m.* jackal.

gid:r *s. f.* jackaless.

gi:j *v. i.* be accustomed.

g.r *v. i.* fall.

***gita** *s. f.* The Bhagvad Gītā.

god:i *s. f.* lap.

***guj:rat** *s. f.* Gujrat.

***gûjrāvala** *s. m.* Gujranwala.

gus:α *s. m.* anger.

həki:m *s. m.* physician.

həmesā *adv.* always.

hət:i *s. f.* shop.

həlmānīā *s. m.* shopkeeper.

həvalə *adv.* in care (of)

with **kar** *v. t.* hand over.

1. **hλe** *interj.* alas!

2. **hλe** *emphat. form of* **ε** = is.

hλē *emphat. of* **λe** am.

hajrət *s. m.* knave (lit. holy
person).

hλoka *s. m.* deep sigh; bereave-
ment.

haoli *adv.* slowly.
harər *s. m.* name of a village.
harya *s. m.* compensation, damage.
hat:h *s. m.* hand; *prep.* through.
hava *s. f.* air, wind.
hā *adv. interj.* yes.
hajər *adj.* present.
hajmā *s. m.* digestion.
ha:l *s. m.* matter, condition.
ha:r *s. m.* wreath, garland.
hat:hi *s. m.* elephant.
he *interj., particle of address* o.
he:rba *s. m.* separation.
he:th *prep., adv.* below, under.
hethā *prep. a lv.* below, under.
hirən *s. m.* deer.
ho *v. i.* become.
noēa *past part.* of **ho** become.
homā *I sing.* I may become.
ho:r *adj.* more, other.
hukəm *s. m.* order.
huk:a *s. m.* pipe, hubble-bubble
hun *adv.* now; **-ē** *adv.* just now
ij:ət *s. f.* respect, honour
ik: *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once
i *emph. particle* self, same, even
jək:a *s. m.* two-wheeled conveyance
jək:n *s. m.* belief
jəngəl *s. m.* forest

jəva:b *s. m.* answer, reply
jad *adv.* when
jal *v. i.* burn, be (burnt)
jam: *v. i.* be born
jana *s. m.* man, person
jāori *s. m.* jeweller
-baca *s. m.* son of a jeweller
jara *adj. adv.* little
***jasrət** *s. m.* Daśaratha, father of Rāma
jat: *s. m.* Jat, person of Jat tribe
ja *v. i.* go
janda *pres. part.* (from **ja**) going
jānī *conj.* as if
janū *s. m.* acquaintance, friend
je *conj.* if
jēha *adj. m.* like, similar
Jeṛa *pron. rel. (dir. sing.)* who, whoever
jis *pron. rel. (obl. sing.)* whom
jit:he *adv. rel.* where
 1. **ji** *particle of respect* sir; respected
 2. **ji** *s. m.* heart, mind
 3. **ji** *adj. f.* from **jea=jēhea**
jī *pron. rel. (obl. sing.)* whom
jīude **ji** *adv.* in life
jo *adv.* when, that
jo:r *s. m.* strength, power
jo:r *v. t.* yoke, harness
jun *s. f.* birth, life
Ja *conj.* = **jā** or
Ja:r *s. m.* friend

1. *kə conj.* or
 2. *kə adv.* about
kəhanī s. f. story, tale
kəljə (l pl. from kλə) we may say
kəljə adj. adv. m. alone, lonely
kəmədār s. m. potter
kəndā s. m. edge, side, bank
kəntā s. m. hour
kəpəra s. m. cloth
kəra: v. t. cause to be done
kəta:b s. f. book
kət:ha adj. adv. m. together, united
kətorā s. m. metallic cup
kad adv. inter. when?
-e adv. indef. ever, at any time
kλq: v. t. turn out, take out, solve
kλə v. t. tell, say
-sun ke after persuasion
kλəd s. f. imprisonment
kλenci s. t. pair of scissors
kahi (f. of kēha) how?, of what sort?
kλal: v. t. send
kλāl: adv., s. f. yesterday; tomorrow
kām: s. m. work
kanc s. m. crystal, glass
kar v. t. do
kλar s. m. house *adv.* at home
karetta = kar dət:a
karkə prep. by reason of
kλara s. m. pot, vessel

kλari s. f. 24 minutes
kasər s. f. defect
kātər v. t. cut, trim
katha s. f. story, tale
kāt: v. t. cut
kāt:h s. m. meeting
kā:l s. f. haste, hurry
kala adj. m. black
kāli s. f. hurry
kaljā s. m. heart
ke sign of gerundial participle
 1. *kēha adj. inter. m.* of what kind?
 2. *kēha past tense of kλə*
kəo s. m. clarified butter, ghee
kēra pron. inter. (dir. sing.) who? which?
khəb:a adj. m. left, not right
**khelepha s. m. (lit. Caliph)* common title for a barber, tailor etc.
khərab:i s. f. mischief, fault
khəra:s s. m. flour-mill
khəri:d v. t. purchase
khəbər s. f. news
-nī no news: no one knows
khaq: s. f. cavern
khaer interj. well!
khə(ə)c v. t. spend
khara adj. m. good, excellent
khλr v. i. stand
khλrka s. m. noise
kha v. t. eat
khali adj. empty

khea:l *s. m.* thought
kheâra *s. m.* pursuit, thought
khecæl *s. f.* trouble
khê:l *v. t.* play
khic: *v. t.* draw, pull
khô:l *v. t.* open, unfasten
khot:a *s. m.* donkey
khot:a *adj. m.* bad
khus *adj.* pleased
khû *s. m.* well
kîd:ær *adv. inter.* in what direction? whither?
kik:erã *adv. inter.* how?
kimẽ *adv. inter.* how?
kin:ã *adv.* how much? good deal
kise *pron. indef. (obl. sing.)*
 some
kist(ə)rã *adv. inter.* how?
kite *adv. indef.* somewhere,
 once
kit:he *adv. inter.* where?
ki *pron. inter.* what?
kit:a *past. part. (from kar)*
 done
kjũ *adv. inter.* why?
koi *pron. indef. (dir.)* any one,
 some
ko:l *prep.* near
keo:ra *s. m.* horse
keo:ri *s. f.* mare
kuch, kus *pron. indef.* anything
ku:ri *s. f.* girl
kus *pron. indef.* anything
ku:k *s. f.* cry—**mar** *v. i.* shriek,
 cry

lēcari *s. f.* helplessness
lēg:a *v. t.* cause to pass or cross
***lēhao:r** *s. m.* Lahore
ləje *I pl. (from læ)* we may take
ləmba *adj. m.* long
ləpet *v. t.* wrap, roll
lərai *s. f.* quarrel
lâb: *v. t.* find, search
***lächmæn** *s. m.* Lachman, Rāma's brother
læ *v. t.* take; *interj.* lo! look!
 —**phē:r** *interj.* look! behold
lag: *v. i.* attach, begin
lai *prep.* for
lamāge *I pl. fut. (from læ)*
 we shall take
lāng *v. i.* pass, go by
lat(ə)k *v. i.* hang
lave *III sing. (from læ)* he may take
la:l *s. m.* ruby; *adj.* red
lā:m } *adv.* aside
lām:õ }
lēao:n *infinitive from lea*
lea: *v. t.* bring, fetch
likh *v. t.* write
lo:k *s. m.* people
lokæl *adj.* local (train), slow
lo:r *s. f.* need
lo:ida *pres. pass. part. (from lo:r)* is needed
lua: *v. t.* cause to be applied, cause to be dug (well etc.)

mēdari *s. m.* juggler
 mēga: *v. t.* send for
 mēhin:a *s. m.* month
 mēja:l *s. f.* strength, power
 —e is it possible?
 mēka:n *s. m.* house
 m(ə)'lā: *s. m.* boatman
 mēlu:m *adj.* known
 mēnja *s. m.* bedstead
 mē *pron.* I
 mālē *pron. emph.* I (*used before bi*)
 māgər *prep.* after.
 māgrō *adv.* afterwards.
 māl:n *v. t.* obey.
 māl:nā *adj.* prohibited, prevented.
 māng *v. t.* ask.
 mar *v. i.* die.
 masahu:r *adj.* famous, notorious.
 matlēb *s. m.* object.
 mā *s. .* mother.
 — peo *s. m.* parents.
 mālek *s. m.* owner.
 mām:ā *s. m.* maternal uncle.
 mā:r *s. f.* beating; *v. t.* beat,
 kill, shoot.
 māra *adj. m.* bad.
 mēla: *s. m.* fair.
 mēra *pron. adj. m.* my, mine.
 mīl *v. i.* meet, be allowed.
 mī:t:i *s. f.* earth.
 mīlā *s. m.* headman; priest.
 mōd:ā *s. m.* shoulder.
 mōd:e *adv.* on shoulders.
 mohər } *s. f.* gold coin, mohar.
 mō:r }

muc:i *word used after sēc:l.*
 mu'ka: *v. t.* finish.
 mul: *s. m.* price.
 munqa *s. m.* boy.
 mu:r *v. i.* return.
 muskəl *s. f.* difficulty.
 mū *s. m.* mouth, face.
 —jəvan:i *adv.* by heart (lit. by
 mouth and tongue).
 —jo:r *adv.* (lit. hard-mouthed)
 headstrong.
 *mula *s. m.* personal name.
 nēg:ər *s. m.* town.
 nē'tha: *v. t.* cause to run.
 nadi *s. f.* stream, river.
 nager *s. m.* town.
 nāhi } *adv.* not.
 nāi }
 nājər *s. f.* sight
 nak: *s. m.* nose
 nāmā *adj. m.* new
 nālō *s. m.* name
 naok:ər *s. m.* servant
 na:l *prep.* with; —e *adv.* also;
 —ō *prep.* than
 nē *postposition of the Agent*
case
 neṛe *adv. prep.* near
 nīk:əl } *v. i.* go out
 nīk:əl }
 nīk:a *adj. m.* small
 nī *adv.* not
 nī:d *s. f.* sleep
 nū *postposition of the Accusa-*
tive and Dative case
 o *emphat. particle (added to*

other nn. and adjj.) even, indeed
ô pron. he, that
ôd:er adv. in that direction
odū pic:he adv. after that
oe particle of addressing inferior Sirrah
ôl:a s. m. screen, cover
ôle adv. out of sight, hidden from
opra adj. m. strange, unknown
o:s pron. (obl. sing.) he, that
ot:he adv. there
pə'la: v. t. cause to drink
pər unstressed form of par
pəsind adj. liked, approved
pæ v. i. fall, lie down
pḷēdqā s. m. distance, journey
pḷel:a adj. m. first, former
pḷel:ā adv. at first
pæ:r s. m. foot
pæ:za s. m. pice, farthing
pagət s. m. devotee, saint
pə:ai conj. that, so that
pḷj unstressed form of panj
pə:aj: v. i. run
panj adj. five
pə'ang s. f. an intoxicating drug
pḷō:c v. i. arrive
1. paonā adj. m. three quarters
2. paonā inf. of pa to get
par prep. upon; conj. but
pə:ar v. t. fill, draw (water).
parəkh s. f. examination
parja s. f. subjects

bə:rnō abl. of pə:arən from drawing (water)
pḷr v. t. read
pata s. m. trace, clue; knowledge
pa v. t. put
pā prep. with, near
pād:a s. m. teacher
pə:andā s. m. vessel
pə:ig s. m. fate
pə:ai s. m. brother
p'ājā obl. pl. of pə:ai
p'ā:l s. f. search
p amē } conj. whether
p'amō }
pani s. m. water
pap:i s. m. sinner, wicked
par prep. adv. across
pə:ar prep. on (in sirpə:ar)
pə:ar s. m. hire, fare
pā:s prep. adv. near
pəa past part. (of pæ) fallen
pə:al:a s. m. cup
pəo s. m. father
phə'r:a: v. t. hand over
phə:r:īd s. m. name of a Muhammadan saint
pha:sla s. m. decision, division
phagət adv. merely
phaṛ v. t. catch, arrest
phə:r ada. again v. i. turn, revolve
pheri s. f. a time, turn
phikər s. m. sorrow
phir v. i. wander
phu:s s. m. straw

pic'hā s. m. hind, back
 pic'ae *adv.* prep. behind, after
 pic'hā *adj.* m. last
 pic'hō *adv.* afterwards
 pinq s. m. village
 pi v. t. drink
 pila *adj.* m. yellow, pale
 pēiṛa *adj.* m. tight, narrow
 po'sti a. s. m. lazy (person) *lit.*
 one who is addicted to take
 an infusion of poppy-heads.
 pot'hi s. f. book
 praia s. m. life
 puc'h v. t. ask, enquire
 p'uc'h s. f. hunger
 p'ol: s. f. error, fault v. i. for-
 get
 pul(ə)s s. f. police
 —*vala* s. m. police officer
 put: s. m. son
 p'ūjō *adv.* on the ground

 rēpāl'a s. m. rupee, money
 resaoli s. f. swelling
 rēs:a s. m. rope
 rab: s. m. God
 rāe v. i. live, remain
 raj: v. i. be satisfied
 rak'h v. t. keep
 ral v. i. mix, assemble
 rang s. m. colour
 rā s. m. road
 rahi s. m. traveller
 raja s. m. king
 raji *adj.* well, cured
 —*pāmā* s. m. agreement

rak'hi s. f. protection
 •*ra:mcānder* s. m. Rāma
 ra:mra:m s. f. salutation, greet-
 ing
 ranī s. f. queen
 rā't s. f. night
 rēha *past tense* (of iλē) re-
 mained
 rikhi s. m. sage, saint
 ro v. i. weep, bewail
 ro:j *adv.* daily
 ronā *pres. tense. I, II sing*
 am, art weeping
 ro:r s. m. pebble, stone
 ro:ti s. f. loaf, bread, meal
 ruk'h s. m. tree
 rupae s. m. *pl.* rupees, money
 sēbab(:) s. m. reason, cause
 sēber s. f. m. morning
 sēc:ī *adv.* truly
 sēc:īō *adv.* truly
 sēdu:kh s. m. box, safe
 sēga:r v. t. adorn
 sēhās s. m. groom
 sēja *adj.* m. right (hand)
 sēka:r s. f. hunting
 s(ə)'lā: s. f. advice, mind
 sēla:m s. m. salutation
 sēlunā s. m. vegetable, curry
 sē'ma: v. t. cause to be sewn;
sēmaō'n inf.
 sēm'j'a: v. t. make understand,
 advise
 sēnaōnā *pres. tense I, II sing.*
 am, art relating

s(ə)ra:p s. m. curse
 sər'ka:r s. f. government
 sərminḍa adj. m. ashamed
 sət:ea s. f. strength
 sevā:l s. m. question, sum
 s̄lāb pron. adj. all;—nā obl. pl.
 sac: s. m. truth; adj. right, true
 sad: v. t. invite, call
 s̄lā:r s. m. city, town
 sai particle of emph. indeed
 sak v. i. be able, be possible
 s̄lām(ə)ḡ v. t. understand
 samā s. m. time, age
 s̄lāḡ s. f. evening
 s̄lāḡ s. m. throat
 saḍo adj. hundred
 s̄lāḥ v. i. sleep
 s̄lāḥ s. f. oath
 saḍō:k s. m. zeal, fancy
 sarēm s. f. shame
 *sarbən s. m. Sarban, a devotee
 sar v. i. burn
 sarṭək s. f. road
 sat: adj. seven
 saḍ:a prcn. adj. m. our
 sahuka:r s. m. merchant, banker
 sa:l s. m. year
 sam:i s. f. debtor
 sa:nū pron. I Acc. Dat. pl. us
 sa:r particle of emph. im-
 mediately
 sarā adj. m, whole, all
 sat:hi s. m. companion
 se past tense (pl.) were
 s̄ā: adj. black = s̄jā
 sea:l s. m. winter

seana adj. m. wise
 seo s. m. apple
 se:r s. m. seer
 se:th s. m. merchant, banker
 sir s. m. head
 —p̄a:r adv. headstrong
 si past tense (sing.) was
 s̄iūnā s. m. gold
 so:c s. f. anxiety: v. t. think
 solā adj. sixteen
 sōnā adj. m. beautiful
 suā: s. f. ashes
 suk: v. i. dry
 sukh s. m. comfort
 suk:h s. f. welfare
 sukhala adj. m. easy
 sun v. t. hear, listen
 su'na: v. t. relate, tell, recite
 sunida pres. pass. part. (of
 sun) is being heard
 surt s. f. sense, consciousness
 sūta s. m. puff of smoking
 tebel:a s. m. stable
 tagi:d s. f. emphasis
 tēmas:a s. m. show, fun
 tēanda s. m. affair, business
 t(ə)rā s. f. way, manner
 t̄āē pron. (II obl. sing.) thou,
 thee
 t̄ā:r v. t. put
 taraph v. i. be uneasy
 iā adv. then; even, indeed, for-
 sooth
 tāi prep. upto
 te prep. upon; conj. and

t.ɛɑ:n *s. m.* attention
 te:ɹ *adj.* fast
 t.ɛl:a *s. m.* half pice
 tet:ɔ̃ *pron.* from thee
 thʌʒ *s. f.* place
 theɑ: *v. n.* be found
 thoɹɑ *adj. m.* small, little
 thuɑɹɑ *pron. adj. m.* your
 thuɑn:ũ *pron. II pl. Acc. Dat.*
 to you
 tin: *adj.* three
 tĩ *s. f.* thirst
 timĩ *s. f.* wife
 tɔ̃ *prep.* from, by
 toba *s. f.* repentance; *interj.*
 God forbid
 to:r *v. t.* send, drive
 trɑ *s. f.* startledness; *with*
 nik:əl *v. i.* get a start
 tur *v. i.* start, depart
 tusĩ *pron. II (dir pl.)* you
 tũ *pron. II sing.* thou
 tũ *emph. form of tũ used*
 before bi

t.ɔ̃qoɹɑ *s. m.* drum, proclama-
 tion
 t.ɛg:ɑ *s. m.* cattle
 tɔp:a *s. m.* verse
 tʌɛ *v. i.* fall
 tʌɛ:l *s. f.* service
 teri *s. f.* heap
 tesən *s. m.* station
 thənqɑ *adj. m.* cold
 thɑkɑrdvɑrɑ *s. m.* temple
 thi:k *adj.* right, correct
 tĩget *s. m.* ticket
 tukɹɑ *s. m.* bit, fragment
 ʊ'qĩ:k *v. t. i.* wait
 ʊlɑ:d *s. f.* offspring
 ʊl'tɑ: *v. t.* turn out
 ʊmər *s. f.* age
 ũŋg *s. f.* sleepiness, drowsiness
 ʊre *adv.* here
 ʊt:ər *v. i.* get down
 ʊt:h *v. i.* get up, rise
 vɑlɑ *adj. m. used as a suffix*
 possessing, owning

